





Division I

Section 7

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THE  
**Spirit of Missions**

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

AUGUST, 1917

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TELLURIDE, COLORADO  
*See "Western Colorado" page 523*

# The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW  
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

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No. 8

## THE PROGRESS OF THE KINGDOM

**T**HE Church's Mission and its welfare has been declared to be the paramount obligation of Christian people in this time of

### The Church's Mission

confusion and distress, and this though superficially it might easily appear that the preparations for war and care for the misery that must attend it should absorb all our thoughts and energies. Not only is the declaration concerning the Church's Mission true without fear of successful contradiction, but it is also true that wherever the misery of mankind is greatest there is the most tragic exhibit of the Church's dereliction in allowing its Mission to remain unfulfilled. Yet this may not be lightly taken for granted nor may we be released from responsibility for inaction because we glibly repeat the assertion that the nations must know Him Who is the Saviour of mankind before they can know peace. There is nothing nearer to flippancy than the repetition of high sounding declarations when there is not corresponding activity in the life and conduct of the person speaking; nor is there anything more futile than to expect practical results from the mere assertion of theories.

### The Paramount Duty

It might be worth while, therefore, to think about the question—Is it true that the Church's Mission is the paramount duty of Christian people, and why? The answer to the first part of our question is: It is true because the Christ is true. The only ground for Christians' opinion with regard to the development of human life, or of society, or of the destiny of mankind is their confidence in the trustworthiness of their Master. They believe that Jesus Christ is the way and the truth and the life, because they believe that in Jesus Christ is revealed the only way by which a man can realize himself or anything that a man may learn about the relations human nature bears to the seen and the unseen; and that in Jesus Christ is revealed human life when it has attained its completeness. They believe what Saint Peter declared—there is no other name under heaven given among men whereby we must be saved. Their confidence is based, not on anything they believe about the Christ, nor on any theory with regard to Him, but on their own experience since they were made able to call Him Lord and Saviour. They

know that the Christ has shown them the way and that He has taught them the relation they bear to the seen and the unseen. They know that the Christ has given them eternal life and they are persuaded that what their Saviour has done for them He will do for all, and because He can save some He is able to save mankind. Hence is it that for the Christian it is true that because the Christ declared the fulfilment of the Mission He intrusted to His Church to be the Church's paramount obligation to society, therefore, for Christians it is no longer a matter of discussion.

### Why?

But the question remains and may fairly be asked, Why is this true? Suppose we agree that it must be so, if our Lord declares it, what is the reason it is true? This question has probably presented itself to the mind of many devout people whom nothing could separate from Him in Whom they believe. In the same way it might be difficult for them to find a satisfactory answer to such a question as was recently suggested in one of our papers where it was declared: "We have been taught to think of the Turk as unspeakable, yet in the light of recent events we might well pray to fall into his hands rather than into the hands of his Christian ally." Along with such a statement as this might be recalled that difficulty which is everywhere a matter of common knowledge—the undeveloped peoples cannot withstand the vices and abominations of Christian countries. And if we would make the case strong as possible we would have to confess that it is certainly true that heathen nations never in their most unrestrained barbarity were guilty of atrocities such as France has suffered before our eyes. From such a point of view as this, one may well consider he has just ground for asking: What is the reason this Mission is our paramount

obligation, even though one were Christian and expects to remain so?

No satisfactory answer can be given until we learn why the Christ thought so. Nor is this as easy to do as might appear for the teaching of His Body has not always exemplified the Revelation showed by its Head. This may easily be accounted for since men cannot immediately shake themselves free from age-long ideas. Without exception the intention of the religions of the old world was to secure the Deity's favor and assistance for individuals or nations in undertakings embarked in on their own behalf; or else to make provision for mortals after they passed beyond the conditions of this life, so as to win favor for them with the unseen. All this answers directly to the conscious weakness and resulting apprehension of mortals; as is shown by this being almost instinctive in every human being. The effort to find means to quiet men's minds could not fail to influence the Church in its teaching and so it is not to be wondered that there was gradually substituted a system like that of the ancients for the truth the Church was sent to proclaim. Nor is it at all difficult even in this day to find those to whom Christianity means nothing more than the ancient religions signified to their votaries. That it might gain favor for them in the hour of adversity, and secure a safe entrance into the beyond, would sum up their understanding of and describe their interest in Christianity. To such of necessity religion is all of a piece, and from their point of view it would be difficult to understand why the Church's Mission is of paramount obligation since, as a matter of fact, there is no religion on the earth which does not claim to do for its votaries what these people expect Christianity to do for them. On such a ground as this what reason could there be for Christians trying to impose their religious opinions upon others? Ours



may be best, but if theirs has the same intention and suits them better, who shall deny them the right which we demand of worshiping God according to their own conscience? But happily this is not Christianity. It is reassuring to know that Our Lord never indicated that He found fault with any man's religion. On the contrary He seemed to regard every aspiration after God with consideration for He declared He did not come to destroy but to fulfil. Nor did He suggest that one man's religion gave that one a better chance hereafter than another's for He taught Saint Peter to say: "In every nation he that feareth God and worketh righteousness is accepted with Him."

If one may dare say it without seeming to make light of that which every thoughtful person knows to be of supreme importance to himself—his standing before his Maker—our Lord was concerned with greater matters than the interests of individuals whether here or hereafter. He came preaching the Kingdom of God. We get the impression as we read His words that He was thinking of mankind while He gave Himself to individuals. He was thinking of the liberty which all men would enjoy while he taught individuals what liberty means. He declared all men would know the truth when they knew the Father. Therefore He came to show the Father. But His purpose could not be fulfilled till the whole world had seen the Truth He had showed to a few, and therefore our Lord created and sent His Body to show to all His redeemed ones what Himself had revealed in being incarnate. And herein is the amazing mark of difference between Christianity and every religion that ever brought solace to an individual. This task which the Body of Christ is sent to perform must be performed by mortals made alive again from above and enabled to be-

come sons of God; who are joint heirs with Christ of His glory. Nor can there be any doubt that the day of opportunity has arisen for the Church. Since mankind has apparently tried everything else, what remains to tempt the nations from at last turning to Him?

The reason why the Mission is of paramount obligation is that all the misery and suffering of our time will be for naught if the nations do not learn that it is futile to try again to build up their civilization separated from Him.

**I**T is not enough to be devoted to a good cause or even zealous in promoting it. Success depends on a right understanding and the use of worthy means.

#### One Day's Income Plan

This is true nowhere more than in the conduct of the Church's Mission. Until the Church understands its glorious privilege and shows this in the methods it uses, the work must languish. Of necessity our chief concern is to provide means for carrying on the work. Yet even though the Board were abundantly able to meet its obligations, this by itself would be of small value. We know that the world could never be made Christian by means of taxes imposed for the support of Christian missions, because we know that this must be accomplished by brother seeking brother to show him the way home. We know also that the only part most of us can have in this is to provide for those who are sent; but even so it is not our money but the spirit in which the money is given that makes us partakers in the service. Evidently we must do something more than pay apportionments. We must learn how to make our offerings express our faith and love. To help towards this the One Day's Income Plan has been commended to

the Church by the Board and it has brought joy to so many that it is hoped that everybody may wish to have part in it.

A day's income was suggested in order that everybody might have a definite measure for their offering. For those who have been called to give direction to large enterprises, or to administer large estates, the income of one day is a small part to devote to the cause which can alone make their interests of real value to themselves or to mankind. So that from any point of view one day's income seems to be a suitable measure of what people might set apart for their Lord's use.

The plan is commended with the suggestion that effort be made not to think of the amount of the money given, but rather to make the offering as an expression of a definite act of faith in obedience to our Lord's command. If every one who reads THE SPIRIT OF MISSIONS could do this, there is no question about the influence it would exert on the life of the Church. It would not be onerous for those who work by the day or for a fixed income to devote one day's income to the service of mankind in the name of our Lord.

Every right opinion in any community originates in the clear thinking of a few. The few, knowing and acting upon their knowledge, gradually impart to the multitude a clear understanding of what is for the public weal. The Church must get away from the idea of "supporting" missions. It must get clearly before it the high privilege of being used of the Christ to show mankind the way and the truth and the life in this hour of confusion and darkness and death; nor can there be any doubt that the effect will be felt in all that the Church is doing and praying for, just because it will clarify our own thoughts and through us the thoughts of other people.

READERS of THE SPIRIT OF MISSIONS will be pleased that this space, which had been reserved to tell

the Church of the disaster at Fort Yukon, may be used instead to

### Good News

publish the good news that offerings almost sufficient to meet the need have already been received. Such an incident makes one feel that the heart of the Church is right, since there is no doubt that the same result will follow wherever the need is acute and easily understood. To one who cannot discriminate there is nothing thrilling in the thought of a man or woman patiently, but with unremitting diligence, bringing those in darkness to Him Who gives light. But some day the whole Church will understand that those people are doing the essential work of the world, and peace for mankind will follow when the Church knows the mind of its Master for then it will respond with the same promptness and joy to the ordinary calls from its workers that acute necessity stirs.

THE notice of the death of Bishop Van Buren will remind the Church to give thanks for one who in

the time of its sore necessity forgot himself that he might respond to

### James Heartt Van Buren

the Church's call for help. Dr. Van Buren gave up his comfortable parish in New England to go to establish the congregation at San Juan, which in the future would be the center of the Church's life on the island. He served at this post with diligence and hopefulness until, having been consecrated bishop for the island, he assumed the responsibility for the progress of the work there. In the year 1912 he was obliged to surrender his jurisdiction on account of his health, but in the years following he never lost interest in the work to which he had given years of devoted service.



# THE SANCTUARY OF MISSIONS

**G**OD the All Terrible! Thou  
 who ordainest  
 Thunder Thy clarion and  
 lightning Thy sword;  
 Show forth Thy pity on high  
 where Thou reignest,  
 Give to us peace in our time,  
 O Lord!

God the All Merciful, earth hath  
 forsaken  
 Thy holy ways, and hath  
 slighted Thy word;  
 Let not Thy wrath in its terror  
 awaken!  
 Give to us peace in our time,  
 O Lord!

God the Omnipotent, mighty  
 Avenger,  
 Watching invisible, judging  
 unheard;  
 Save us in mercy, and save us  
 in danger—  
 Give to us peace in our time,  
 O Lord!  
 —*Russian National Hymn.*



## THANKSGIVINGS

**W**E thank Thee—  
 For the opportunity for  
 service which Thou hast  
 given the bishop and clergy of  
 Western Colorado. (Page 523.)

For the half century of stead-  
 fast endeavor made by Thy serv-  
 ant, Daniel Sylvester Tuttle.  
 (Page 529.)

For the decided progress in  
 the plan for the new Saint  
 Luke's International Hospital.  
 (Page 531.)

For putting it into the hearts  
 and hands of Thy faithful peo-  
 ple to help themselves to the best  
 of their ability. (Page 539.)

For the glorious past, the help-  
 ful present and the promising  
 future of Thy Church in Michi-  
 gan. (Page 563.)

## INTERCESSIONS

**W**E pray Thee—  
 That the bishop and  
 clergy of Western Colo-  
 rado may be given abundant  
 assurance of the interest and  
 prayers of the whole Church.  
 (Page 523.)

That the Church may realize  
 more and more the need for  
 larger gifts, greater interest and  
 more prayers. (Page 538.)

That the "year of testing" may  
 prove to the Japanese the good-  
 ness of God as shown through  
 His generous children. (Page  
 543.)

That Porto Rico may have  
 more abundant means to meet  
 her needs. (Page 547.)

That Thy Church in China  
 may be strengthened by the sub-  
 stantial testimony of the new  
 and enlarged general hospital in  
 Wuchang. (Page 551.)

That all the appeals to which  
 the Board of Missions calls spe-  
 cial attention may speedily be  
 met, in order that others may  
 take their place, and to Thy  
 Name be the glory. (Page 561.)



## PRAYER

### The Transfiguration

**O** GOD, who on the mount  
 didst reveal to chosen  
 witnesses Thine only-be-  
 gotten Son wonderfully trans-  
 figured, in raiment white and  
 glistening; Mercifully grant that  
 we, being delivered from the dis-  
 quietude of this world, may be  
 permitted to behold the King in  
 His beauty, who with Thee, O  
 Father, and Thee, O Holy Ghost,  
 liveth and reigneth, one God,  
 world without end. *Amen.*

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A COLORADO TOWN  
*As we have no church building, services are held in the schoolhouse*

# WESTERN COLORADO

*By Bishop Touret*



OLD MEEKER

IT is natural for a man entering upon new work to show enthusiasm. To this rule, a missionary bishop is no exception. I find myself very hopeful over the future of this western half of Colorado. I feel

sure that the missionary district of Western Colorado can register real spiritual progress.

It is just as natural for men long in the field, remembering past failures and frequent discouragements, to express themselves in more moderate terms.

We have just finished what I consider a most hopeful conference—the annual convocation and the Ogilvie Conference combined, meeting at Meeker, Colorado. That the report of this meeting might have good perspective, I asked the Reverend Thomas Casady, rector of the Church of the Ascension, Pueblo, Colorado, to write this story for *THE SPIRIT OF MISSIONS*. Mr. Casady made the trip with us and his inspiring presence helped make the conference a real help to the clergy of Western Colorado. His viewpoint could be that of an outsider rather than of one within the ranks. I am grateful to the writer for his interesting article, which gives so vivid a picture of the problems and opportunities in our field.

## SAINT JAMES THE PIONEER

*By the Reverend Thomas Casady*

SAINT JAMES'S CHURCH, Meeker, Colorado, organized and built by the bishop of Nebraska, was the scene of the annual council for the missionary district of Western Colorado and the Ogilvie Conference. It is a fair example of the romance, the opportunity and the results of our domestic mission work. Let me tell you something of the story of this convocation, that you may know a little of the Church's problem and the Church's equipment in this fascinating region.

On Wednesday evening the bishop and Mrs. Touret met the clergy, two lay-readers and myself in the hotel at Rifle. From here we were to start on the following morning for the stage ride of forty-five miles to Meeker. During supper the bishop was called

to the long distance phone and informed that as the roads were so bad the man who had consented to make the commencement address for the high school could not come and that the school board would like to have an address from him. By starting at seven or half-past in the morning we could probably get there in time. The bishop consented, of course, and served notice on us to be ready to start promptly the next morning. Heavy snows, drenching rains and adobe mud made the roads almost impassable and Meeker was forty-five miles away.

Fortunately, Thursday morning dawned bright and clear. The air was cool and bracing. After a hasty breakfast of a very indifferent sort we started out into the unknown at seven-



PANORAMIC VIEW

thirty. For fourteen miles the roads were known to be good, that is, not impassable. After that—well, we could tell when we got there whether to go on or come back. Two large automobile trucks were loaded with baggage, clergy and other ecclesiastical impedimenta and away we went, jolting and puffing and laughing down the main street. One mile out of town we stopped to repair a leak in the radiator of one of the stages. Did you ever ride in an automobile truck over a rough road? The sensation is stirring, to say the least. Two inch planks covered with a lumpy comfort formed the seats. A low latticed top kept one's head in constant danger of being smashed. Hard tires did little to deaden the bumps and jolts. But by nine o'clock we reached the first changing station. There we were met by two big farm wagons, each equipped with four spring seats. We unloaded the trucks and climbed into the wagons. Our feet dangled down without anything to brace them against. We seemed to be twenty feet up in the air with nothing to hold to.

But at any rate we could look about us and enjoy the glorious scenery of that wonderful cañon road. When asked about the condition of the road the driver smiled a knowing smile and said it was pretty bad but he thought we would get through. We did. But not until we had driven and walked for seven hours did we cover the next twenty-one miles. Many a time the wheels were buried hub deep in ruts that threatened to overturn the wagons. Frequently it was necessary to pile out and plow through the stiff mud on foot, so that the four horses could pull the wagon out of some unusually bad hole. If you have ever ridden a mountain road you know how it feels to have a high seat on a pitching rolling vehicle with a deep gulley on one side and a steep mountain side on the other. But when anyone began to grumble there was always a clerical joke or lively song to save the situation. We had dinner at the half-way house. In the mountain air even sauerkraut and chicory coffee taste good. At last seven miles out from Meeker we were met by



OF MEEKER, COLORADO

three automobiles. From there on the road was dry—not smooth, you understand, just dry and we were able to gallop in on rubber tires. At five-thirty we were in.

At the sight of Meeker and its surroundings all our discomforts were forgotten. One may say of Meeker what has been said of the strawberry. Doubtless God could have made a more beautiful place, but doubtless, God never did. The town is situated in a lovely valley of rich fields surrounded by snow-capped mountains. No one who has ever seen the place wonders why men choose to live there. Meeker is rich in everything but the scum of civilization. Our own troubles being over we began to feel sorry for our bishop who had still before him the commencement address.

But there was no cause for worry. In a thoroughly equipped and modern high school building Bishop Touret captivated and inspired a big audience with a masterly address on the use of educational opportunities.

For three days we gathered together in the beautiful little church

(the best building in Meeker) for worship, conference, business sessions and missionary meetings. There was only a little group—Bishop and Mrs. Touret, eight clergymen and two lay-readers. We discussed Sunday-school work under the leadership of Mrs. Touret. We discussed preparation for confirmation and every phase of the missionary problem. We became enthusiastic as we heard the results of work among lonely ranchers and considered the appalling conditions in some of the desolate mining camps. We were only a single squad but we had the enthusiasm of an army and an army's task to face. Meagre equipment, apparently insurmountable difficulties, ridiculously inadequate supplies of men to do the work. Not even Washington at Valley Forge had an apparently more hopeless task before him than has Bishop Touret. Many a parish, facing a like situation, would be tempted to close its doors in despair. These men bravely faced conditions and resolved cheerfully to do their best. Heroes in the Church can find ample opportunity for the ex-



THE TRIP—FROM START TO FINISH





#### THE CONVOCATION IN MEEKER

*From left to right: The Reverend Edwin Johnson, Mr. Evans, the Reverend Messrs. Magnan, Kingman, Miller and Barker, Mr. Myers, the Reverend Messrs. Casady, Bean and Nelson, Bishop Touret*

ercise of their heroism in Western Colorado.

The opportunity is unlimited. We have much underestimated the religious possibilities of Western Colorado. The people are eager, responsive, waiting for leadership. Considering their opportunities and the difficulties of the work it has been surprisingly successful in the past and promises to be much more so in the immediate future.

If you could know for yourself the situation at Meeker you would be amazed at the response and thrilled at the future prospects. If you could see and meet the people you would feel that money and men put into this district were well expended.

During the convocation the Commerce Club of Meeker gave a delightful reception for the bishop and clergy. It was during this reception that the mayor of the city said that to Saint James's pioneer church of Meeker was due, more than to any other one thing, the splendid spirit of the community. Without question it

is the cleanest, most moral, most thriving country town the writer has ever seen.

Under the able leadership of the Reverend Philip Nelson the mission is making rapid strides forward and will soon be a self-supporting parish. His work is typical of the uplifting and inspiring work being done wherever our clergy are able to get a foothold. As we listened to the things accomplished by the various missionaries in ranch and mining camp and small hamlet our hearts burned within us and we were constrained to pray God that there might be a great Church drive into this promising land of God's neglected people.

The crowning event of the whole convocation came when the bishop gathered his clergy in the chancel of Saint James's Church and fed them with the spirit which so thoroughly inspires and sustains his own life. We can never forget the vision he gave us that day. We can never forget the hope he awakened and the quiet zeal he released in our hearts. The



SAINT JAMES'S CHURCH AND RECTORY, MEEKER

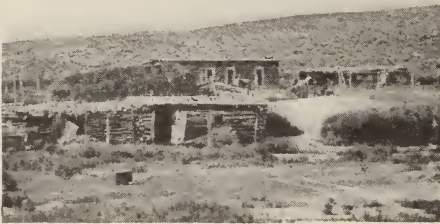
Church may be sure that whatever she may feel called to do in support of her representatives in Western Colorado, she has a little group of brave and tireless and consecrated men doing their feeble best for her and her Christ. The Church may be sure that however much she may see fit to give of men and money to Western Colorado she can never give more than circumstances justify.

With hearts full of gratitude for the gracious hospitality of the people of Meeker, we mounted the stage and started back through forty-five miles of mud and ruts, snow, rain and hail to take up the burden of the Church with new courage and new resolution. Perhaps some of us will not meet

again for many years. But this we know, that wherever we are we shall do our best for our bishop, our Church and our Christ.

To this article I desire to add a few words of my own. Mr. Casady was much impressed with the work at Meeker, as well he may have been. After traveling over most of the district, however, I am confident that if only we could have the same quality of leadership, the work that is being done in Meeker could be duplicated in any other mission of similar size in Western Colorado. It is the human equation that counts. It is the industrious, efficient, consecrated leader who gets the results. Meeker has problems. But Meeker has a man who dares tackle them, and who persists until he solves them. Meeker, I believe, represents an average opportunity in Western Colorado. What is being accomplished there in Meeker for Christ and the Church gives me courage for the future of the whole missionary district.

At the time of writing there are four vacancies—all important places. I want men for these places.



TYPICAL RANCH HOUSE IN WESTERN COLORADO

## A LETTER FROM THE PRESIDING BISHOP

I HAVE been out in Utah. I stayed there for a fortnight. It may not be improper for me to say something about my visit. Time was when I used to talk through THE SPIRIT OF MISSIONS a good deal. Suffer me, O all ye readers, a bit of a chat once more with the old and valued and loved periodical.

When I first went to Utah I started from Albany, May 23, 1867, three weeks after I was consecrated bishop of Montana, with jurisdiction also in Idaho and Utah, and I reached Salt Lake City, July second. Most of the intervening time I was traveling, though we stopped for a day or two in Chicago, two or three days in Omaha, three or four days in North Platte, and a week or so in Denver. This time I left Saint Louis June third and reached Salt Lake June sixth.

Forty days consumed on the first trip, three days on the second trip. That's quite a difference, isn't it?

The rumbling stage coaches took me most of the way on the first trip, with not a few detentions caused by threats and fears of hostile Indians. Comparative home life in an unchanged Pullman car did the work for me on the second trip. A clean fifty years separated the two trips. And how wonderful the changes in those fifty years!

As we crossed the main divide of the Rocky Mountains at the very crest near Sherman, I was gazing out the car window. I saw three large automobiles scurrying along over the old stage coach trail. "See those machines," I said to myself, and almost out loud, "and feel the cushioned Pullman seat under you. They are object lessons marking changes and making history in your one lifetime." But I didn't feel a bit sorry for myself as I looked back on the stage coach traveler. I gloried in that trip; the memory is a glory still.

Reaching Salt Lake this time, I found it a beautiful city. The abundant trees were in their lovely dress of freshest green. The beach where were only sage brush growths in my day is now traversed by paved streets and quite covered with comfortable residences. The capitol building on a bluff near City Creek is one of the most handsome of all our state capitols. Business has gone down Main Street, with its fine postoffice and with half a score of sky-scraping fabrics, and is ousting our Saint Paul's Church from its location and sending its vestry off with a well-filled purse to build anew in the residential region. Signs of business vigor and industrious development were everywhere. Three things greatly please me:

1. The Americanism everywhere evident.

I was in Salt Lake at the "Liberty Bond" call for two billions of dollars. All of Utah sprang to the call as if to a gathering to the colors, and the quota was speedily subscribed and superscribed; Utah, I think, ranking next to New York State in the promptness and fulness of response.

I was in Salt Lake and in Ogden at the "Red Cross" drive for one hundred millions of dollars. Activity and enthusiasm were everywhere and the assigned quota was speedily furnished and more than furnished. As an American, I am proud of Utah. She furnished her fighting men, and good men they were, for the Spanish War. She is furnishing men for the war we now have on our hands. And she is furnishing food as well as men. And money, too. And she is standing sturdily and generously and steadily by the "Red Cross."

2. A growing willingness to "play the game" of give and take in religious matters. I thought I discovered that the right sort of a *modus vivendi* had been hit upon for citizens of a free republic. That is, for each one to have a conscience of his

own and to keep it free and to be loyal to it in matters of religious belief; but not to make that loyalty to his own conscience be a rule of right for directing the conscience of another man who sees things differently. Practically, to feel good will and to show good will in dealings with others in social life, and in business life, and in political life, and in neighborly life. There has been great and good gain since my day in banishing or at least softening the antagonisms and narrowness and bitterness and bigotedness of religious life, in the putting away of hatred and ill-will.

A reception was tendered, and among those who came to greet me was a lady high in position in the Mormon councils, and a very leader for many years of the Mormon women. The citizens of Salt Lake of all kinds and creeds gave me a dinner and one of the after speeches was a kindly one by the "presiding bishop" of the Mormon Church, and another was by a Congregational pastor. The Mormon "presiding bishop" is not the head of the Church. Joseph Smith, nephew of the Prophet Joseph, is that. The office of the "presiding bishop" deals much with the business matters and the eleemosynary matters of the Mormon Church.

3. A cordial and generous recognition that we of the Episcopal Church did something of worth for the good of Utah in our early work. A lady of mature age, born in Salt Lake, who had been a pupil in our Saint Mark's School, who came to the "reception," gave voice to this recognition thus: "I have often thought, bishop, that we have never told you as earnestly as we ought of all that you and your helpers were to us in those early days. The things of your Church, the things of your school, the things of your lives were to us really revelations. They changed and uplifted our experiences and our very lives."

Scores and scores of the old Saint Mark's pupils came to the "reception" and loving thanks looked out of their eyes and spoke out in the warm hand-shakes.

Utah is a prosperous and loyal state of the Union. It is a comfort to feel and know that our Church in her fifty years of steadfast and faithful neighborliness has contributed her bit to the prosperity and loyalty.

I attended the tenth annual convocation of the district; and the Woman's Auxiliary; and the Junior Auxiliary. Everywhere, unlimited leave was given me to speak. My heart was in my mouth; and memories were very clamorous, but I managed to keep within bounds.

Utah now has fifteen clergy and 1,445 communicants. The bishop is kindly, peaceful, faithful. The clergy are earnest, active, hopeful. May God's guidance, grace and blessing be upon them and their important work. Our Saint Mark's Schools of old have ceased to be. That is quite right, for the public schools are now most admirably equipped and excellently managed. The one school left is Rowland Hall for girls. I was too late to be present at its commencement. Wise and fit and far-reaching work is done in it.

I visited Saint Mark's Hospital. A blessed work it is doing, as it always has done. The first hospital opened in Utah it was. It stands right well and strong among the three that are there now.

At the dinner at the hospital I met the superintendent and the chief of the medical staff. I know from what I saw and from what I heard that in every way the hospital is a blessing. And a score or two of trained nurses it sends forth as graduates yearly. How well I remember the five-roomed adobe structure in which we started Saint Mark's Hospital in 1872. Now how I wish and pray that some one in these days when we talk of millions and billions would set aside half a million and send it to Saint Mark's Hospital, Salt Lake, to insure its adequate equipment that it may do efficiently and to the full the blessed work which God's Providence has allotted to it!

Dear readers of THE SPIRIT OF MISSIONS, forgive my garrulity. I wanted once more to write down and to speak out as in old "missionary bishop" days. The years fly by. God mercifully have us all in His Holy keeping! Good-by.

DANIEL S. TUTTLE.

# A NEW SITE FOR SAINT LUKE'S

*By John Wilson Wood, D.C.L.*

Dr. Wood has prepared the following statement, which brings the matter of Saint Luke's International Hospital, Tokyo, up to date, and Dr. Teusler has sent a series of pictures which speak for themselves. We are sure these will interest many American Churchmen who have contributed to this object, and we trust that the necessary \$60,000 to complete the fund will soon be forthcoming.



THE PRESENT  
SAINT LUKE'S  
HOSPITAL,  
TOKYO

THE Board has recently received a cable announcing the purchase of land for the new buildings of Saint Luke's International Hospital, Tokyo. The site is in the Tsukiji district, near the present Saint Luke's, Trinity Cathedral and Saint Margaret's School.

Baron Goto, Japanese Minister of Home Affairs, recently presided at a luncheon given by the Japanese Council of Saint Luke's Hospital, Tokyo, in honor of Dr. Rudolph B. Teusler, director of the institution. On behalf of the Council, Baron Shibusawa placed in Dr. Teusler's hands not only the \$25,000 given by his Majesty, the Emperor, for the building fund of Saint Luke's, and the \$50,000 given by a group of Japanese statesmen and business men, but an additional \$4,500 representing extra subscriptions and interest upon the fund.

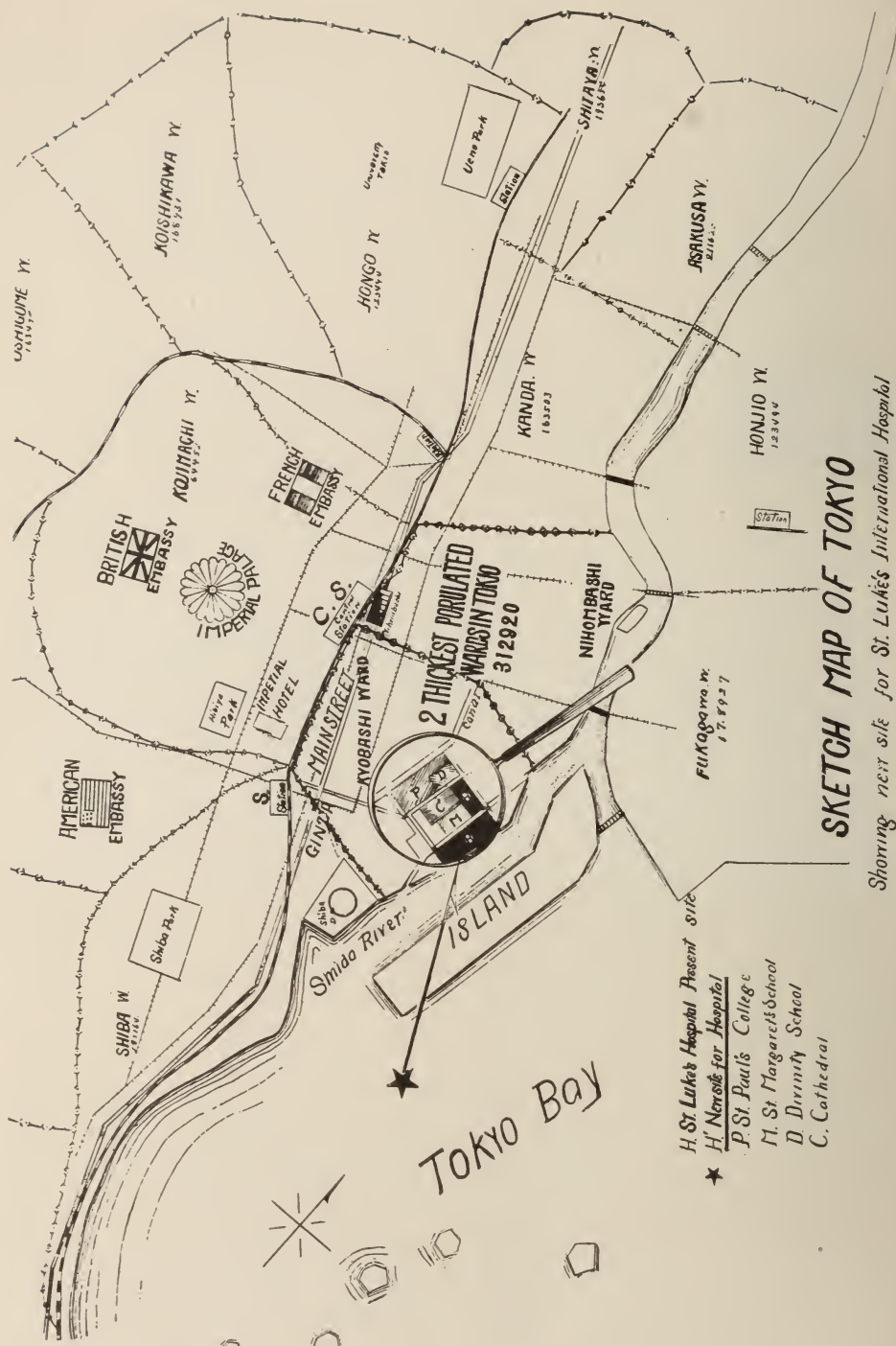
In making the presentation, Baron Shibusawa said that Dr. Teusler would in future be the sole responsible head of the undertaking. The Japanese Council felt that they were deeply in his debt and thanked him for the

work he had done, is now doing and proposes to do on behalf of the people of Japan, and for the furtherance of international peace and goodwill. The Japanese Council then disbanded, thus making it perfectly clear that it expected to exercise no control over the generous gift to Saint Luke's Hospital.

In acknowledging the gift, Dr. Teusler declared that words were entirely inadequate to express his thanks, or the thanks of the Church which he had the honor to represent, for the splendid response made by the members of the Japanese Council to the appeal for the new Saint Luke's.

The luncheon was attended by a number of gentlemen prominent in Japanese official and commercial life. Among others were Viscount Motono, Barons Sakatani, Condo and Okura, and Mr. Ohada, Minister of Education.

Of the \$500,000 needed to purchase land and erect the new buildings for Saint Luke's, \$440,000 has now been given or promised. The generous and gracious action of the Japanese Council in placing the large sum of nearly \$80,000 in Dr. Teusler's hands will undoubtedly encourage and stimulate the efforts of the people of the American Church to make up the \$60,000 needed to complete the fund.



# SKETCH MAP OF TOKYO

Showing next site for St. Luke's International Hospital

- ★ H. St. Luke's Hospital Present Site
- ★ H. Naresite for Hospital
- P. St. Paul's College
- M. St. Margaret's School
- D. Divinity School
- C. Cathedral



*View of the Sumida river taken from the new hospital property*



*The new hospital property as seen from a boat on the Sumida river. The wall is about nine feet high and entirely surrounds the grounds*



*Northeast corner as it appears today*



*Another corner of the new property*

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A NEW SITE FOR SAINT LUKE'S INTERNATIONAL HOSPITAL, TOKYO





*Japanese building on property which will be used at present for the nurses' dormitory*



*A small Shinto memorial shrine on the property*



*View from the south showing broad street affording a fine approach*



*View of the west front showing the canal. All the buildings were included in the purchase*

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A NEW SITE FOR SAINT LUKE'S INTERNATIONAL HOSPITAL, TOKYO



*Festivities outside the gate of the new property at the time of the opening of a new ferry across the Sumida river*



*Just outside the gate—waiting for the ferry*

## NOTES FROM MEXICO



TWO DOLLARS A DAY FOR TEN OF THEM

SOMETIMES the question is asked as to the reason for increasing the appropriations of the Board at its various meetings. Aside from the obvious answer that natural growth in the world-wide work necessitates increased expenditure, there is a reason in detail which might be given in every case. Here is a recent example showing *why* the Board added to one item in Mexico, to supplement gifts which may be received. Read the story in Deaconess Whitaker's words:

"Bishop Aves's idea in giving me permission to start work in this house was to have this a settlement house. The kindergarten has created a need for an intermediate school between the kindergarten and the Hooker School. With the bishop's approval, I received these little girls into the

house as a sort of nucleus for the intermediate department. We first took them merely as an act of charity, during the time when famine and sickness were raging here in the city. The first one we found, half-dead, on the sidewalk; the others we found or were brought to us, sick and starving. All of them are either orphans or half orphans; all of them come from horrible homes or else have no homes at all. They have now finished kindergarten, but are being trained and brought up in the Church. This is not properly, of course, a part of settlement work; but if we give these children up, it will mean putting them on the street, or in the government institutions, which, just now, at least, are unspeakable places, to say nothing of their Church training and their two years with us being lost. We can keep them for fifty-five dollars a month, which is less than two dollars a day for the ten of them. It is needless to say that my own desire is strong that I may be allowed to keep them, if the Board will permit me, and the intermediate department is a real need."

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RECENTLY at the request of Bishop Aves, Mrs. F. H. Shults, formerly of the government hospital at Manila and more recently of Mexico City, has gone to take charge of the hospital at Nopala. She writes that "there are such wonderful possibilities here. One of the sweetest things is the way the people come on Sundays to church and the hospital, as though it were all one. They come from all the little settlements, some of them fifteen to twenty-five miles, and they nearly all walk. After service they come to the clinic room, and each in turn tells me his or her trouble."

# HOW ONE MISSIONARY DISTRICT RAISES ITS APPORTIONMENT

*By the Reverend Edward Henry Eckel*

Provincial Secretary of the Southwest

SINCE it is a matter of practical concern to every diocese and missionary district to raise the whole amount of its apportionment for general missions, it will probably be of interest to some to know how others, eminently successful year after year in passing the goal set for them, manage to do it. It is obvious that some sort of organization and management is necessary. The apportionment plan won't work itself. It is only a piece of mechanism and requires living energy behind it.

We have a conspicuous example of the effect of missionary organization in Eastern Oklahoma. I wrote to Bishop Thurston, asking him how he succeeded in paying his apportionment, and his reply is so directly to the point and so suggestive that I beg leave to let him tell his story:

I can scarcely lay claim to any definite system, except that I believe so thoroughly in the Church's Mission that one of my first inquiries about a clergyman who may come to us is of his standing on the subject. Every clergyman in this district understands that the apportionment is among his very first duties. I never appeal to the congregations at my visitations, but I never make a visit without speaking to the minister in regard to it, and very often I will speak directly of it to the congregation in such announcements as I may make. Always do I speak of missions as an obligation. We have a printed certificate which I sign and give to our Sunday-school children who say to me personally the prayer for missions correctly. And I ask that the prayer shall be said by all aloud in the Sunday-school service. We have a handsome banner, which is held by the Sunday-school giving the largest *per capita* offering in the mite-chests during Lent. The award is made at convocation, when we make the united offering of all the Sunday-schools, and a member of that Sunday-school to which

the banner goes comes to convocation at my expense to receive the banner. All these things tend to impress not only the children but the teachers and officers, and incidentally the minister in case he needs impressing. But few do down here, for we take care that they are interested in that before they come. I have written over one hundred letters each year to the clergy and to certain laymen, urging the primary importance of the matter, and emphasizing the fact that the apportionment is the minimum on which we can carry on our present work; that it does not at present admit of any increase in our working force, and inferentially that if we want to increase our work we must give more than we are asked for—*ergo!* Not an issue of our diocesan paper goes out without something said on the subject. And finally, I keep the report from the treasurer of the Board on my desk all the time, checking up those who have paid and writing them; and also those who have not, urging them to keep at it.

I may add that I always personally secure one hundred and twenty-five copies of the Lenten Offering Number of THE SPIRIT OF MISSIONS and send them around to many places where our services are most infrequent; and with each copy a mite-chest for Lent. Also, during Lent I try to secure in some of our Sunday-schools an active older girl who will be the agent for THE SPIRIT OF MISSIONS in securing subscriptions. This has at least made the magazine known, and has quite increased its circulation in our district.

But to the credit of the others it must be understood that Eastern Oklahoma is not the only missionary district in this province with an enviable record. They all did it!—every one of the five missionary districts in the Province of the Southwest overpaid their apportionments by from twelve to forty-two per cent, and one of them, too, notwithstanding the prolonged serious illness of its bishop, who is always most earnest and active in seeing that the apportionment is paid.



INTERIOR OF THE CHURCH THAT WAS BUILT IN THE NIGHT

## THE CHURCH THAT WAS BUILT IN THE NIGHT

*By the Reverend George C. Shears*



THE scene is laid in Cherrydale, a rapidly growing suburban town in Alexandria County, Virginia. In the year 1914 a little band of men and women (consisting of eight men and fewer women) conceived the idea of building an Episcopal church in order that they and their children might worship in it.

An every-member canvass was taken and the names of some ten or more families were secured, promising sup-

port to the enterprise. These eight gentlemen whose faces you see in the picture—known as the first vestry—rented the town hall for use as a church. The hall was used during the week nights as a movie. Our Roman Catholic brethren held their services on Sunday mornings. The Episcopalians occupied the hall at night, using the cross and altar, kindly loaned by our brethren. This kept on from the early spring of 1914 until the winter of 1915, services being held for the most part by students from the seminary at Alexandria. The arrangement worked very well—but little or no visiting could be done among the people, and thus the work was hampered.



THE PRESENT VESTRY

However, a beginning had been made. Another meeting was called and plans were discussed as to the prospect of building a suitable house for Divine worship. A lot had been given by a young lady of the congregation in memory of her father. The lot being secured, arrangements were made to place building material on the grounds. There being no funds in the treasury, it was found that it was impossible to hire a carpenter. A Ladies' Aid Sewing Circle had been at work and was still working. Every avenue of help was probed and plans matured slowly but surely.

Every man on the vestry was a laboring man, toiling from six a. m. to six p. m. How then was the church to be built? Finally with one consent they all agreed to work at night by electric light. These men would come home from their respective works in

the city of Washington—a distance of five to ten miles—eat supper, don working clothes, proceed to the church grounds, turn on the man-made sunlight and work far into the night. The women (mostly their wives) visiting them around eleven o'clock, would bring them hot coffee and other good things to eat. It was a very inspiring sight to see these willing workers hammering away in the dead of night in rain or shine. There was quite a rivalry, too, because our Baptist brethren were building also, having preceded us by some five or six months' start. But we were determined to beat them, and be in our building first and we were by some eight or nine months.

After about sixty nights of toil and labor we informed our bishop that we were ready. So Bishop Brown came and dedicated the building now known



EPIPHANY CHURCH, CHERRYDALE

as Epiphany, Cherrydale, Virginia. At this service the bishop said he had never heard of an undertaking equal to this one, and congratulated the vestry. Seven candidates were presented for confirmation in public and one in private. This one was a man who was critically ill. This was to be our first sorrow, for this man was one of our vestrymen and an untiring worker. He never lost interest in the work even when unable to lift his arm to extend it. He died and was buried from the church he had helped to build. A large brass cross now stands on the altar, given by his brother vestrymen in commemoration of one whom to know was to love.

Some may ask what we are doing since we have located in the building and if we have made any progress. We began with about ten families—or about twenty communicants. At the opening service, eight were added. Last spring fifteen new candidates were presented. Today we have a communicant roll of fifty members and one hundred and thirty baptized persons. We have a Sunday-school of ninety, with a font-roll of fifteen and a Bible class of eighteen members. We have baptized seventeen babies and children and three adults during the years 1914, 1915, 1916. We have also various organizations which are presided over by faithful workers who take delight in working for Epiphany. Teachers' meetings are also held once in each month.

We have just installed a hot-air furnace, which puts the finishing touches to our physical comforts.

"From little acorns big oaks grow"—and we are now planning and praying that some day a larger and more prepossessing edifice will adorn the lot where the acorn now stands. This is only a means to an end, and the end in sight is to erect a new and larger Epiphany.

But the best part of my story is yet to be told. Epiphany that now is is free from debt. Built without one penny of charity or gifts of any kind, it is the people's church, built with their own money and with their own hands. Every man, woman and child has had a share in the building, and each has his or her own special pride in the building. If you ever come to this plot in the Master's vineyard you will find a hearty welcome awaiting you in the church that was built in the night.

#### TO OUR READERS

THE concluding article in the series on "How Our Church Came to Our Country" will appear in the September issue. We have much gratification in announcing that it will be written by the Presiding Bishop on "How Our Church Came to Montana, Idaho and Utah." Aside from the interest inherent in such a subject, this article will be unique in that it is the only one of the series in which the historian himself was largely the maker of the history he chronicles. These articles will be published in permanent form by The Young Churchman Company of Milwaukee during the coming fall.

A new series of lesson articles will appear in THE SPIRIT OF MISSIONS, beginning in January, 1918. In the interim we will publish some accounts of the work the Church is doing among people of other tongues within our borders.





"OUR CHRISTIANS AND THEIR CHILDREN IN THE KINDERGARTEN GROUNDS"

## THE TENTH YEAR—A YEAR OF TESTING

*By the Reverend P. K. Goto*

The appeal for \$10,000 from Mr. Goto has my hearty approval. His work of ten years among the poorest of Tokyo's poor is a speaking witness to the transformation in human character by the love of Christ. Goto is a man of tremendous earnestness and spiritual power.—BISHOP McKIM.



THE twenty-eighth of September of this year is the tenth anniversary of Shitaya Mission. In Japanese idea the tenth year means a real test of success or failure, and in the time of celebration their conviction of success

must be confirmed and their enthusiasm inflamed. If the ground or the money for the church building be granted by this time, it becomes a divine seal of our conviction in the future success, and serves as an unspeakable encouragement. Then our church will shine as a light-house in the dark sea of Shitaya for at least two hundred thousand people.

We are now worshipping God in the dirty room of the kindergarten. So in fact we are in the imminent need of church building and we are doing everything for making money for the building! Women are doing sewing work, some are saving money by setting aside one day in a week, in which all expenditures are cut at least one-half. They want to do something definite toward the tenth year celebration. This means really a great thing, for they are a poor people who are gaining a bare living. In this season I ask your help toward the raising of the \$10,000 for land and church.

Shitaya is a section well known as the "poor district" of Tokyo. The kindergarten of the Love of God was started with a view to reaching the children who are so sadly in need. The Japanese proverb runs, "Many



A TYPICAL SHOP ON A NARROW STREET

children have the poor." This seems especially true of this part of Tokyo, for it is not uncommon to find a family of six or seven huddled together in a house not larger than nine feet by twelve and generally it is in the rear of other buildings. Needless to say the children are in many cases in a most pitiable condition due to the character of their environment. "The Burglar" and "Pawn-broker" not to mention worse, are among the most fascinating games for the children. The aim of the kindergarten was to save the next generation by rescuing the children of this class. Since it began it reached more than four hundred homes in this district and many homes have been practically reformed and in some cases wonderful conversions and healings have occurred. I will give here some instances. I will tell the history of our organ.

Now there was a girl called "Hana" that is flower, six years old. She was

taken ill with peritoneum, so ill that the doctor told the grandparents, who were taking care of the girl as she had no parents, that the girl was going to die. Informed of this fact, our head-teacher went and told the girl that she must pray to Jesus to heal her. In the midst of the night she saw a vision in which Jesus appeared to her in white garment and said, touching her forehead, "Hana, I am Jesus who am come to heal you and from now on you shall be well." Astonished as she was, she began to recover and became well in a week. At once this story was spread and the daughter of a famous artist of Toyko heard it and was so moved by it that she gave her diamond ring as her best donation to our kindergarten. With the money the ring produced I bought the present organ which is a precious memorial of our kindergarten.

There is a boy called "Yamano" now twelve years old. About seven years ago he lived in a miserable home; his father was a terrible man and treated his wife very cruelly who now became a Christian through the boy's influence. She always persevered the husband's treatments without a word and prayed for his salvation. Now they lost a baby whom the father, as cruel as he was, loved much; then I went and talked to him if he would agree to a Christian funeral for the baby. He consented at last. The wife and I prayed together that God would use this time to convert him. Now everything went so smoothly and nicely, and in the funeral sermon the love of Christ burned into his soul and melted him. Wicked as he was the tears ran down upon his face and he began to ask his wife to forgive him all cruelties and he became a quite changed man and as the result of the conversion of his more than four other families, that is twelve adults, were converted and one of them is now a Bible woman and a girl is going to Saint Margaret's

School with a view to becoming a kindergarten teacher. We must praise God that twelve adults were led to Christ through this little missionary Yamano!

These are only two illustrations and in this way the city people became very sympathetic with our kindergarten and now we have eighty students and several scores more candidates which we cannot admit at present. Our present building which is built upon the rented ground is limited for sixty students by the government and therefore even now twenty are over limit. So our desperate need is to buy a ground and build a larger house which can accommodate at least one hundred and fifty students. Hundred and fifty students means one hundred and fifty homes. So when the enlarged building is granted, we can reach one hundred and fifty homes.

The church beginning with the above mentioned converts, had her own striking cases of conversions. There are some cases of notorious drunkards. There was a man called *Oni Matsu* or "devil" Matsu. Even policemen were at a loss what to do with him, and he got for himself the above-mentioned name. One day full of alcohol he came to the meeting, and when he heard about the sin of drinking he got up with the bench upon which he was sitting to strike the preacher down. Then a Christian man got hold of him and told him mildly about the reasons of the sin of drinking but as he did not yield to it, he was handed over to the police and the police took him to his home. And though he did not yield then the Holy Spirit got hold of him then and when he awoke in the home he was quite another man and strange to say he stopped drinking at once and never drunk eight years since that time, and he is now one of the most beautiful characters of our church and is on the vestry of our church these six



THE POOR CHILDREN'S PLAYGROUND

years. He is living in the same house in which he was drinking and he is now called Matsu "has become like a god" instead of devil Matsu.

I will give here the case of my brother Shunji Goto. He came up to Tokyo with a view to becoming a Buddhist priest and was learning Buddhism under Chikagumi Jokwan who is a famous Buddhist priest. While staying with us for two months that he may prepare himself for entering a Buddhist college, he attended our Christmas meeting with a purpose for criticizing and heard the sermon about the Incarnation in which he was so much interested that he began to attend our home morning service half for the curiosity. Now one morning I read the whole Sermon on the Mount with a little commentary, and this time Holy Spirit so convicted his conscience that he really trembled and was unable to stay till the end and climbed up stairs and was struggling with the burden of awakened sins. He at last confessed to me that he now recognized that his religion was not

enough and he wanted to be shown the Christian truth. So I showed him the way of salvation which he accepted with his whole heart and prayed after me that his sins might be forgiven and saved. This made him quite a changed man though of course he must have been taught many other things. He is now preparing for Christian ministry.

As the church grew in this way, the Christian training for the members became necessary. So I made the five great principles. They are as follows:

(1) Smiling principle: that is be always cheerful.

(2) Fire generating principle: that is to make fire by steadfast prayer.

(3) Co-operating principle: that is each must do his own part and there must not be any lazy member.

(4) Faith principle: that is we must do all by faith putting all God's words into practice by the power of the living faith, more doing than discussing.

(5) Self-supporting principle: that is they must do their best toward the self-supporting of the church.

These five principles are to make the living atmosphere of the Church and in fact these made our church a living and endeavoring church.

Lastly I must say one thing more, that is the rigid keeping of the Lord's day. I will tell just one case. There is a Christian called "Ino" who has eight children and had debts of four hundred yen. He found in the ten commandments that the Lord commanded to keep the Sabbath and determined to keep notwithstanding the

apparent difficulties. He was tried and tempted in the beginning and yet he continued and found out that his income increased twenty per cent. in the end of six months. This was a great encouragement for him and the others and many people followed him to keep the Lord's day. And as a result of it from sixty to seventy attend the morning service at present and the same number in the evening, and from thirty to forty to the prayer meeting.

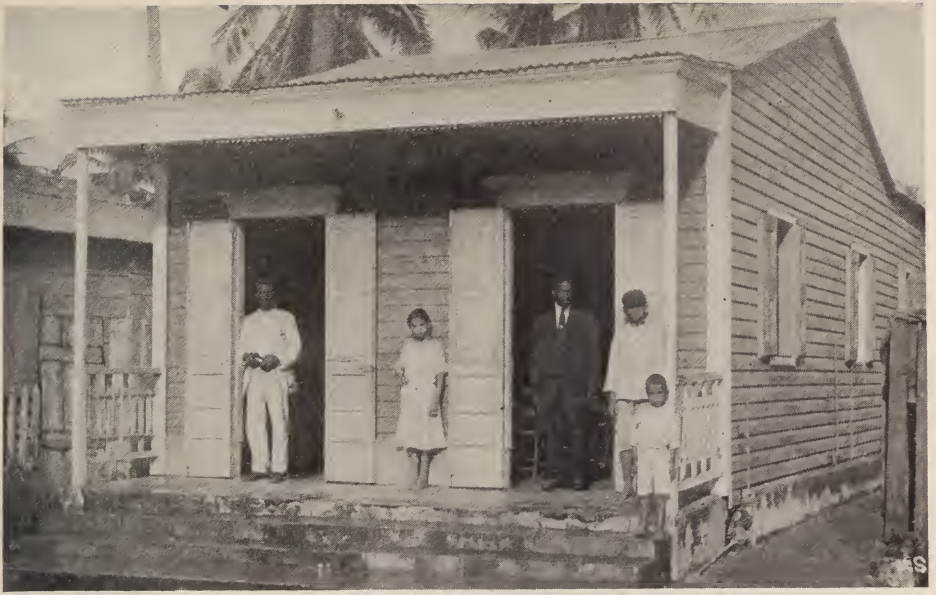
Though we have more than a hundred living Christians, the majority of them are very poor people and it is very hard for them to build a church by their own money. We are now worshipping at the kindergarten and we need a nice clean building desperately for the worship and educational purpose to teach them cleanliness is next to Godliness, which is impossible at present, though we are doing our best toward the building fund to make one thousand yen.

We want an institutional church, because even now about twenty Christians come on Sunday with lunches to spend whole Sunday in the church doing visiting and so on. At common days their homes are too noisy to have fellowship with God and I want to have a place for them into which they can come in any time to pray and have a quiet time. As the next year September is the tenth year since I started I am praying that the ground at least may be granted by that time.

At the meeting of the Executive Committee, June twelfth, it was

Resolved: That the Board approves of the appeal for \$10,000 for the purchase of land and the erection of buildings at Shitaya, under the care of the Reverend P. K. Goto, in accordance with the request of Bishop McKim.

In taking this action, the Board desires to record its admiration and gratitude for the devoted work done by Mr. Goto and his associates in the Shitaya Mission on behalf of the very needy section of the city in which the mission is located. It is the hope of the Board that the Church will recognize the unusual character of this work and speedily give it the desired help.



SAINT PAUL'S CHAPEL  
*Chico is the smaller of the two boys*

## THE CHURCH'S WORK IN SANTURCE, PORTO RICO

*By the Reverend Harvey P. Walter*



**S**ANTURCE, in parts, is one of the show places of Porto Rico. It was once a region of swamps, breeding malaria and billions of mosquitoes, and of hot arid sands as uninviting as unhealthy. Behold what man hath wrought. It is now connected with San Juan with four bridges—two for rail traffic and two for everybody. The swamps are nearly all drained, vegetable gardens growing luxuriantly instead of mosquitoes. The sands in most places are covered with grass, beautiful homes are being erected all

the time and the streets are being continually improved. Santurce is becoming the residential section for the people with means of San Juan.

The poor people, who once had things here to themselves, are being crowded into certain sections which seem to become more confined and crowded every year. What the end will be, with a crowded acreage all over the island, is a question that is worrying everybody with the public weal at heart.

Our Church is at work in two of these poor sections of Santurce. One is in the *Gondul*—the local name. Here is Saint Paul's chapel. This has been quite a "moving church" from the beginning. In its short history of about nine years it has moved three times at least and is fervently hoping



THE PIZARRO FAMILY—TWO MISSING

that it may enjoy the fourth fitting very soon. Its last move was unfortunate. The street is entirely unimproved. In dry weather the deep sand prevents all traffic but for the lightest vehicles; in wet weather a boat or wading boots are necessary to go to church or to make calls. A streamlet runs right in front of the building during the rainy season. My natural strength has not as yet abated, I can jump across, but when I get old, I do not know how—but we won't be there then.

When I first saw the so-called chapel, I could not distinguish one Churchly sign about it on the outside, with the exception of an old wooden cross, standing "tipsy" on the roof. The next storm blew it away. But as private homes have crosses, it looked to me like the shop of some pious man, who was possibly celebrating a saint's day; for painted clean across the front in large black letters were these words: *El Vencedor, Fondo y Cafetin* (The Conqueror, Café and Eating House). The inside was fully as discouraging. The bishop had gone to the States, there was no money in the treasury, so what could be done? Mrs. Walter said we could do the work ourselves. So the deacon was consulted and while he said this was

no work for gentlemen, he was willing to help. We first painted over the sign. We got a marker for the outside with the name of the chapel and the hours of service. We enlarged the platform on which the "altar" stood, so that the prayer-desk and lectern could be placed on the same level. We made a kneeler for the communicants and enlarged the little "fence"—for that is what it is which inclosed the altar—so that we now call it the "altar rail". The "altar" is one of the Reverend Mr. Snavely's packing boxes and is so worm-eaten, that one cannot understand how it can stand up any longer. The lectern and prayer-desk, both home-made, were in almost as bad a condition. But why go on? Let us say that everything was repaired as well as clerical laymen could do it and repainted so that now one man who had lately come from Saint Andrew's, Mayagüez, says that Saint Paul's is a cathedral compared with what they have in Mayagüez! I am wonderfully sorry for Mayagüez. While Saint Paul's does look ever so much better, we know what a sham the whole thing is. I am not quite decided whether it is a good thing that paint, if put on thick enough, covers a multitude of defects.

To this peramulating chapel we have been calling the people of the *Gondul* for some years. Some few have heard and are very faithful, still hoping for better things. Shall their hopes be realized? There are thousands in this section who go to no church. Some time ago the deacon and I made a house-to-house canvass of several streets from end to end. We found ever so many families which attend no church, but have ideas and traditions of what a church building ought to be. We invited them to Saint Paul's, No. 7, Monserrate Street. As they got the location, many would say, "Why, that's the old Vencedor" and then laugh. And our enthusiasm diminished.



CHAPEL OF THE ANNUNCIATION AND PART OF THE SUNDAY-SCHOOL

The picture shows up well. The little girl—Rosa—is the organist. She plays by ear entirely. At first it was with two fingers, so that all our music was “in unison”. Now she can use four fingers and it is remarkable how quickly she can “master” a hymn and play it at a service. She does not use chords, but tries to get the very notes and some hymns she plays the upper cleff by note, omitting sharps and flats which are a nuisance anyhow. She surely has an ear for music. I wish some one could give her a chance—her family cannot. The little barefoot boy on the steps is her brother—Ezequiél—but we call him “Chico” for he is such a mite. He takes up the offerings; as they are never heavy, he can do it.

In the Loiza Road section of San-turce, about two and one-half miles from Saint Paul's, we have *Anunciación*. Here everything is in Spanish. In Saint Paul's we have an English and a Spanish congregation. On Loiza Road the Church owns a fine big lot in what people tell me is the right spot in two respects—to do a good work among the very poor, who as yet predominate in this section; but also for the better class of people who are building fine homes along this

road. We are there to welcome them when they come, but we must—it is a hard word—but we *must* have something better than an old *ranchón* to which to welcome them. A *ranchón* is a one-story apartment house, divided into as many rooms as one conveniently can and occupied by as many families frequently as there are rooms. It is quite an easy matter to tear out the partitions, for they do not extend to the ceiling, and make the “apartment” into a one-roomed chapel of the Episcopal Church. It hurts one's pride tremendously, and one's sense of the fitness of things, but what are you going to do about it? To start the Church we love in such a place is not so bad, but to remain in it, year after year and let it represent the great Episcopal Church of the United States is very bad for the impression it makes among the people in Latin lands, where they are used to seeing real churches.

There is no other church near us on Loiza Road. The opportunity is a fine one. But to win the people and to inspire them with the confidence that we really are a Church, we must very soon replace the leaky old *ranchón* with a suitable church, parish house and rectory. There is plenty



THE CITY OF SAN JUAN, PORTO RICO

of room for all this on the lot and the rector can have a nice garden and chicken yard in addition. Here is a fine opportunity for both industrial and social work. The people need what the Church can give, with equipment, so much.

Read *Miguela, the Flower Girl*, in the September number of *The Young Churchman* after you have read this article, then if you are able, will you help me to answer the question, which I am asked almost every week—"when shall we have a church?"

You see from the picture that we have a nice start. Not half of the pupils were present when the "snap lady" came. She was a half hour ahead of time by mistake. Think of half an hour ahead of time in Porto Rico! and you will believe that the world "do move". The marvel is that any one was there.

We also show a picture of one of our largest and most faithful families. There are eleven children. The father is dead and the mother is heroically keeping them together, and each child promises well. One of the girls is now taking music lessons. We give her the use of the piano, and I got one

of the American teachers to give her lessons free. So often there was no one to play the small portable organ that we had to sing without music, and I am sure it sounded so. This girl said she would like to play for us, if she had a chance to learn. She is on the job, but it is slow work. She is hired out all day and finds much to do at home in the short evenings, so that practice hours are few. Another of the girls helps in the Sunday-school; one of the boys is the sexton. Five families with eleven children each, all coming to chapel, would more than occupy the fifty camp chairs we have for pews. Fortunately we have some home-made benches, the old meeting-house type, but they are better than standing when one is tired.

Churchmen! how much longer must we remain in the old *ranchón* and the *Vencedor*? How much longer shall these houses represent to these people the ability, the good taste and the earnestness of our missionary endeavor? I fear these buildings and furniture have already adversely impressed a goodly number. But the day is not lost provided a move is made very soon.

At its meeting on May ninth the Board of Missions authorized the Bishop of Porto Rico to appeal for specials up to the amount of \$75,000. The above article gives an instance of the character of the need. Any desiring particulars can secure them by writing to the Reverend Arthur R. Gray, D.D., Secretary for Latin-America.





THE PRESENT CHURCH GENERAL HOSPITAL, WUCHANG

## A WATER WIRE MESSAGE FROM AMERICA

*By Grace Hutchins*



BRINGING THE  
"WATER WIRE  
MESSAGE"

IT was nearing the end of a long day at the Wuchang Hospital. The last clinic patient, number 69, was just going out the door. Clinic records were put away. Pupil nurses were cleaning up in dressing-room and drug-room. It was time for evening

prayers in the ward.

A coolie came in the hospital gate with a note for *Kai I Sen*, Dr. James. It was from Mr. Hollander, the mission treasurer, across the river in Hankow. He wrote that the cable—"a water wire message"—from Amer-

ica had arrived with the joyous news that money had been given for building the first section of the hospital. Dr. James read the letter aloud. The Chinese pupil nurses were almost as glad as the foreign doctor and nurse. Even the patients could understand a little of the joy that was in the air. Those who were well enough came to prayers. The little group of Chinese, with Dr. James and Miss Dexter, sang and prayed together, thanking God for the gifts of those at home.

Since that day the gifts have continued to come in, slowly but steadily. The wings of the women's department have been provided. Something has been given toward the \$20,000 needed for equipment.

June in Wuchang has brought the hot weather that continues through July and August. It is an exhausting,



ONE OF WUCHANG'S GATES

withering heat that is hardly known in America. It is bad enough even on a compound where there is open space around the buildings. But the present hospital and the quarters in which the foreign nurses and doctors are living are set down in the midst of Chinese houses that keep off even such breezes as might blow. All through this last cold winter it has seemed as if the worst thing about the present building was the cold. But as summer comes on, there is no doubt about it, the heat is worse! When the Chinese pupil nurses were told there was to be a new hospital, their first question was, not what would the inside be like, but, "Will there be a yard or any land around the hospital?"

Of course medical work must be kept on during the summer, however hot it is. Doctors and nurses take turns in vacations. While they are on duty in July and August there is even more to do than usual, because the staff is

smaller, but patients are as numerous as ever. One night last June it was so hot that Dr. James and Miss Dexter did not even try to sleep in the little garret which they call a sleeping porch. They lay on long chairs outside the door of the little house until four o'clock in the morning. By that time the attic had cooled off a little and they crept up the steep, rickety stairs to sleep for two hours before the day's work should begin. While we talk of new wards and operating-rooms, let us not forget the houses needed for doctors and nurses, Dr. James writes, "To get our nurses and finally ourselves into good buildings would seem too good to be true."

It is in the training of Chinese nurses that our mission hospitals are laying foundations for the future. Girls and boys come in, often with the old Chinese idea that it would be beneath them to do anything with their hands. Gradually during the years of training they learn what it means to be a Christian nurse. With



*This building when completed will be occupied by Dr. James, and she, Miss Dexter and Miss Johnson will use the upper part as a sleeping porch*

a new ideal of humble service they are ready to give up "off-duty time" to help out in an emergency.

Through the cold months of the winter, the pupil nurses in the women's department of the Wuchang Hospital worked on with hands and feet swollen with chilblains. Much of the time their hands were bandaged because the chilblains had become open sores. They are learning practical nursing, anatomy, physiology, materia medica and the other subjects in which they must take the examinations of the medical association. But they are learning, too, to know the One Who was the great Physician.



ON THE PORCH

*It is necessary to erect a temporary screen to shield the children from the sun*



THE PRESENT HOUSE OF DR. JAMES AND MISS DEXTER

*The low building seen at the left is part of the present hospital*

scientific and philanthropic motives in their work. We rejoice in all that the mission hospitals have already been able to do, and we pray for the Master's blessing upon the doctors and nurses, foreign and Chinese, in China, that He may, through them, heal the diseases of the body and of the soul.

and to follow him in the Way of the Cross.

Our mission hospitals in China have to-day the great opportunity of training Christian nurses, who shall have as the controlling motive in their work, the love of the Lord Jesus Christ. More doctors and nurses are needed in every hospital to take advantage of this opportunity. If the mission hospitals do not meet the need, other training schools will be established to train nurses who may have only the



ANOTHER PORCH PICTURE

*Miss Dexter is standing in the background; the heads of some of the sick children can be seen. The porch is a very busy part of the hospital on fair days*

# THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

THE offer to supply, for the first year, the duplex envelopes free to parishes adopting the Forward Movement plans of the Board has been withdrawn. This offer has been before the Church for about six years and nearly twenty-five hundred (2,500) parishes have taken advantage of it. The offer was made to demonstrate to the Church the value of the every member canvass. Results have been so satisfactory and the plan has been so successful that the Board felt it was unnecessary longer to offer the inducement of free envelopes and accordingly withdrew it.

There will be a conference of the officers of the Board and the provincial secretaries beginning July seventeenth. This conference will be held near New York for the purpose of talking over plans for the coming year. A short conference was held during the campaign in Baltimore but all felt the need of a longer time together. The conference will last for about three days and cover the discussion of various subjects connected with the office of provincial secretary. "The missionary campaign" will be an important topic of discussion. Requests have come in from all parts of the country for city-wide missionary campaigns. The difficulty now will be to place a sufficient number of trained men in these places to properly prepare for and conduct these campaigns. One purpose of this conference is to determine upon the programme for the next year and the best way in which it can be carried out.

Additional returns are coming in from the campaign in Baltimore. The total increase in money has gone beyond \$55,000.

The Forward Movement literature is all being revised. A complete set of new literature will be ready for the coming year.

Two splendid reports have just come in of every member canvasses held recently—one at Saint Stephen's Mission, Indianola, Mississippi. This canvass was held December seventeenth. The mission has thirty-seven communicants. There was a canvassing committee of four men and three women. Before the canvass they had fifteen subscribers to parish support and none to missions, the amount subscribed to parish support amounting to \$600 and the amount for missions being raised by special offering—\$30 for general missions and \$25 for diocesan missions. The canvass resulted in securing fifty subscribers for parish support pledging \$749.20 and forty-two subscribers for missions pledging \$106.45 for general missions and \$119.45 for diocesan missions.

The other one was held in Christ Church, Washington Parish, in the diocese of Washington. The canvass was held May 13, 1917. The parish has 282 communicants. They had a canvassing committee of fifty. It resulted in an increase of 251 subscribers for parish support and 179 subscribers for missions, and an increase in money pledges from \$392 to \$1,962 for parish support and from \$197 to \$710 for missions.

# THE EDUCATIONAL DEPARTMENT

W. C. STURGIS, PH.D., SECRETARY

THESE have been coming in to me from all quarters so many expressions of regret that we are not following the lead of other Communion and taking up next year in our mission study-classes the subject of the Mission of the Church to Africa, that I take this opportunity of stating the reasons for this decision. They seemed cogent to my predecessor; they seem equally so to me.

First, then, it will be remembered that the work of our Church in Africa has thus far been very limited in area and scope. The work of the Church of England would, it is true, have given an ample and inspiring opportunity for study; but in order to make this available for study-classes, a complete text-book would have had to be written and adapted for both juniors and seniors, or else it would have been necessary to publish something supplementary to the text-books provided by the Missionary Education Movement. For the preparation of such material I have had no time since my appointment as Educational Secretary last March, nor have I known where to turn for the securing at short notice of first-hand information.

But, more important still, is our desire to follow out a definite policy in mission study. For the past five years or more we have been studying various fields of the Church's missionary enterprise. It is some time since we studied carefully the missionary motive itself. It is very necessary, at definite intervals, to intermit the fascinating subject of definite fields of work and to sit down quietly and seriously to a study of fundamental motives. Therefore, some

years ago, we suggested the study of *The Why and How of Foreign Missions*, in order that all Church people might realize exactly why they ought to study and understand the fundamental truth that the Church and every single one of Her members exists solely for a missionary purpose—that it is literally a matter of life and death not only for the world at large, but for every Christian. The danger of forgetting this is only too apparent. It is seen constantly in the difficulty with which all of us find ourselves confronted when suddenly called upon to defend our position as bearers of the Church's life and message. We need much grounding in missionary apologetics. Therefore having followed up the study of motives in "The Why and How" with a consideration of the mission of the Church in the United States, and to China, Japan and Latin America, we are now preparing to study the missionary aspects of the Bible in an endeavor again to realize how, through all time, God has had a message to the world—a purpose to be fulfilled; and that the fulfilment of this purpose has been entrusted to vitalized nations and individuals. To emphasize personal responsibility with regard to this trust, is the aim of all the four courses provided for study next year. Only by such study can anyone be equipped properly, and have his equipment ready for effective use at a moment's notice.

Having thus strengthened the foundations, we shall be prepared again to turn to the consideration of specific fields of the Church's activity. There are now in course of preparation text-books on the work of the Church in

the United States, in the Philippines and in Alaska. We are to study these fields under the leadership of Bishop Burleson, Bishop Brent, Archdeacon Stuck and Mr. Betticher. It is needless to say that the teaching will be authoritative. More than this, all of these books are now being prepared so that I expect to have each one of them ready for use a full year before it is actually needed, and thus avoid the evils attendant upon necessarily hasty preparation on the part of leaders in mission study who are asked to conduct courses at one or another of the many summer conferences.

Of course I do not desire or intend to preclude next year the study of one or another definite field. There is no reason why Africa, for example, should not be taken as illustrative of the fundamental principles and motives which, according to the Bible, are the compelling incentive of the Church's Mission. But I would strongly urge the point that the principal object of next winter's study is the strengthening of conviction regarding the call to active participation in the one great function of the Church; and that whatever else is studied simultaneously, it be regarded purely as collateral and illustrative.

## NEWS AND NOTES

THE first invitation of its sort in the missionary district of Shanghai is most interesting and encouraging. It reads as follows:

*The Staff of  
St. Elizabeth's Hospital and the  
Senior Class  
request the honor of your presence at the  
first Commencement Service of  
The Training School for Nurses  
Tuesday, June twelfth, at four o'clock  
St. Peter's Church, Shanghai*



THERE is a great demand in Japan just now for young women with business training. Therefore Bishop Tucker wishes to introduce a business course into the higher department of Saint Agnes's School, Kyoto. This will also enable the Church to hold many girls under Christian influence for a longer period than at present. At the outset, to equip this department, at least three typewriters will be needed—second-hand ones would do—for practice. Those wishing to assist in this new project may receive particulars from Dr. John W. Wood, 281 Fourth Avenue, New York.

RECENT letters from Bishop Res-tarick tell of his improvement following a severe attack of grippe.



MISS EDITH HUNTLEY, 196 Eighth Street, Troy, New York, has a complete set of THE SPIRIT OF MISSIONS for 1903-04 which she will give to any one who wishes it.



OUT on the Rosebud reservation, in South Dakota, there was held, early in the summer, a gathering of our Christian Indians. One afternoon was devoted to a Red Cross meeting, which proved a great success. There were speeches and patriotic songs, and about seventy Indians joined the Red Cross. Two of the women, who have sons in the ranks, gave twenty-five dollars each, and altogether about one thousand dollars was collected. Little Ellen Shaw, five-year-old granddaughter of the Reverend Dallas Shaw, wished to join, but having no money she offered all that she had—a beaded bag which will sell for five or six dollars.

**M**R. J. KOBASHI of the Widely Loving Society, Osaka, Japan, has reached home safely. He wishes to express his sincere thanks to his many friends in America for what they have done for his work.



**N**OW that the majority of the summer conferences are over, it is encouraging to announce that the reports from all directions are most enthusiastic. The conference at Geneva was the largest in its history, while the others all showed gratifying attendance. There will be reports in some detail in the September issue of *THE SPIRIT OF MISSIONS*.



**W**ITH the entering upon a course of studies at the diocesan school in Porto Alegre of João Timotheo (John Timothy), we have a good start toward material for a seminary in Brazil. He is the fourth young man who is there taking preliminary studies looking forward to the ministry. It is hoped to have, ere many years, a theological seminary in connection with the school.



**W**OULD any reader of *THE SPIRIT OF MISSIONS* be willing to give any of the following articles to assist Miss Margaret C. Graves in her work among the Igorots at Alab, Philippine Islands?

A small portable organ—cost about \$40.

A sewing machine—cost about \$35.

A small magic lantern, using oil as an illuminant—cost about \$40.

A series of post-card pictures of the life of Christ to be used in connection with the lantern. Miss Graves says, "It takes so long to get things, and I would be glad to have them for Christmas."

Will anyone willing to help communicate with Dr. John W. Wood, 281 Fourth Avenue, New York.

**T**HE One Day's Income Plan is progressing steadily. To date there has been received about sixty-six thousand dollars. At this date last year there had been received something under fifty thousand dollars.



## NOTES FROM KYOTO

**M**R. JIRO SASAKI was ordained deacon on May twenty-sixth. Mr. Sasaki is an alumnus of the Berkeley Divinity School. He has been called to succeed Mr. Ohashi at Christ Church, Kanazawa. Mr. Ohashi has taken up work in Formosa as the representative of the *Nippon Sei Ko Kwai*.

The Reverend Frank Dean Gifford was advanced to the priesthood on June seventh.

On May thirtieth, the marriage of the Reverend Frank Dean Gifford and Miss Hazel Frey was solemnized by Bishop McKim, assisted by Bishop Tucker, in Trinity Cathedral, Tokyo.

On June sixth the marriage of the Reverend Louis A. Peatross and Miss Dorothy Norton was solemnized by Bishop Tucker in Saint Mary's Church, Kyoto.

It may be of interest to note that this makes six members of the Kyoto Mission that have been married in about one year, four of whom are women. However as all of them married missionaries and, with the exception of Mrs. Harry Taylor of Anking, China, all married members of the Japan Mission, they are not lost to the *Nippon Sei Ko Kwai*.

The many friends made by Mr. Takaharu Takamatsu during the years he spent at the G. T. S. and Harvard, will be interested to hear of his marriage, which received the Church's blessing in Saint Mary's Church, Kyoto, on June seventh. The marriage was solemnized by Bishop Tucker, assisted by the Reverend Roger A. Walke.

# THE LITERATURE OF MISSIONS

## BOOK REVIEWS

**Davis, Soldier—Missionary.** J. Merle Davis. Published by the Pilgrim Press, 14 Beacon Street, Boston, Mass. Price, \$1.50 net.

This book is the biography of the Rev. Dr. J. D. Davis, who was also Lieutenant-Colonel of Volunteers during the Civil War and for thirty-nine years a missionary of the American Board in Japan. The narrative begins with a description of conditions in New York and Illinois before the Civil War. Jerome Davis was a typical American of those days—strong, alert, ambitious. When the war broke out he enlisted “for three years, or as long as the war lasts.” The story of this part of his life is taken from diaries and letters and is unusually rich in details concerning life in the army, though there are also some accounts of battles. After the war Mr. Davis went to Japan and became a leader in missionary work, one of the first professors in the Doshisha. The history of Japan and of missions in Japan is revealed in these pages.

**Of Water and the Spirit.** Margaret Prescott Montague. Published by E. P. Dutton & Company, 681 Fifth Avenue, New York. Price, 50 cents net.

This little story, which appeared in the columns of the *Atlantic Monthly*, was born out of the great war. It is a worth-while narrative, typical of the way in which the deep things of life are coming to the surface through the experiences of those who have been face to face with the awesome conflict.

**Franklin Spencer Spalding, Man and Bishop.** John Howard Melish. The Macmillan Co., New York. Price, \$2.25.

The simple dedication—TO THOSE WHO KNEW HIM BEST AND LOVED HIM, AND WITHOUT WHOSE AID THIS BOOK COULD NOT HAVE BEEN WRITTEN, BY ONE WHO ADMIREED AFAR OFF—states the exact fact. The book is based upon intimate and personal information, chief of which are many letters written by Bishop Spalding to his mother. The average reader may not agree with all the conclusions, but he will give them due consideration, impelled by the fact that as with Bishop Spalding so with his biography, it is from first to last positive but also kindly, courteous, considerate. The book is full of interest from cover to cover and deep appreciation is due Mr. Melish for his painstaking work.

**A Bishop's Message.** Right Reverend Ethelbert Talbot, D.D., LL.D. George W. Jacobs & Co., Philadelphia. Price, \$1.25 net.

Those interested in the missionary work of the Church will always eagerly read anything from the pen of Bishop Talbot. This last book, while not classed as one on the subject of missions, is of great practical value to any Church worker. While addressing his clergy primarily, Bishop Talbot has much to say which will be of value to the general reader and many of his conclusions have been gleaned from experiences in the days when he was the beloved “Bishop of the Plains”.

## BOOKS RECEIVED

*The Enlarging Conception of God.* Herbert Alden Youtz. The Macmillan Company, 66 Fifth Avenue, New York, N. Y. Price 50 cents.

*Paul's Doctrine of Redemption.* The Macmillan Company, New York, N. Y. Price 50 cents.

*The Church and the Hour.* Vida D. Scudder, A.M. E. P. Dutton & Company, 681 Fifth Avenue, New York. Price, \$1.00 net.

*Sacrifice and Service.* Right Reverend Charles Fiske, D.D., LL.D. Longmans, Green & Company, Fourth Avenue and Thirtieth Street, New York. Price, 75 cents.

*Church Ornaments and Their Civil Antecedents.* J. Wickham Legg. G. P. Putnam's Sons, 2 West Forty-fifth Street, New York. Price, \$2.00.

*State Socialism After the War.* Thomas J. Hughes. George W. Jacobs & Co., Philadelphia. Price, \$1.50 net.

*The Origin and History of Grace Church, Jamaica, New York.* Horatio Oliver Ladd, A.M., S.T.D. The Shakespeare Press, 114 East Twenty-eighth Street, New York.

*Heroes of the Campus.* Joseph W. Cochran. The Westminster Press, Philadelphia. Price, 60 cents net.

*Simon Peter—Rock.* L. C. Sturgis. Domestic and Foreign Missionary Society, 281 Fourth Avenue, New York. Price, 40 cents.

*The Call of the King.* Dorothy H. Giles. Domestic and Foreign Missionary Society, 281 Fourth Avenue. Price, 30c.



## OUR LETTER BOX

*Intimate and Informal Messages from the Field*

In a personal letter to a friend in New York, Bishop Burleson of South Dakota writes:

I WISH that the kind lady who last fall gave a Ford to one of my missionaries could have ridden in it with me across the Yankton Reserve, and could have seen what a help and blessing it is. And now I want four more! Doesn't that sound grasping? But it isn't really. It is a practical investment; for they would double each man's usefulness by increasing his radius of efficiency. One man whom I have just visited has to spend two days in order to hold one service. He could reach the same point, hold service and return in six hours—if he had a Ford.



The Reverend E. Ruffin Jones, writing from Williamsburg, Virginia, and enclosing a check for work among the Indians, says:

THIS money was received in an offering taken at an historical celebration of the Holy Communion at Jamestown Island near here. The service was held in the open air, and a historical address was made in commemoration of the first Communion service similarly held at the same place three hundred and ten years ago by the Reverend Robert Hunt, the chaplain, who came with the original settlers to Jamestown in 1607. The memorial service was held with the old Jamestown Communion silver, now in the possession of Bruton Parish Church, and upon the Third Sunday after Trinity, the day upon which the first service was held. We hold such a memorial service every year, weather permitting.

Dr. Chapman writes from Christ Church Mission, Anvik, Alaska:

THE entire native contingent is apparently interested in gardening. The Council is keeping up its good work and seems to be backed by the community as a whole. All are well and building, and so forth, is going on. The prospect of a government herd of reindeer being established near us at Shageluk grows brighter. Considering the situation in the United States, this is a matter of great interest to us.



A recent letter from Bishop Jones of Utah contains the following:

ARE you interested in the spice of life? If so, I enclose a sample of the kind we have out here.

As I returned from a recent visitation to the Uintah Basin I did a little figuring, with this result: On the trip, which was extended over eighteen days, I covered 807 miles, of which 416 was by standard gauge railroad, 62 by narrow gauge, 15 by horse-drawn stage, 10 by sleigh, 174 by auto stage, 57 by private team, 30 by private auto, 35 on horseback and 8 on foot.

Of the eighteen services which I held or took part in, seven were in Episcopal Churches, four in halls, three in school houses, three in a Y. M. C. A., and one out of doors. The services consisted of Evening Prayer eight times, an informal service four times, Holy Communion twice, Sunday-school service twice, Morning Prayer once, Ante Communion once. The average attendance was thirty-five.

Many of our readers will be interested in the following note from the Sisters of All Saints, who now have charge of publishing the leaflets of the Church Prayer League:

**T**HE leaflets of the Church Prayer League can now be secured from All Saints Convent, Orange Grove, Ilchester P. O., Maryland.



The following short extract from a letter of one of our missionaries in the district of Shanghai, China, gives a graphic picture of the suffering in that country:

**T**HIS winter has been the coldest in twenty-five years in the Yangtze Valley, and it is estimated that more than ten thousand beggars and small children have been frozen to death in this one province of Kiangsu. Farther north it has been even worse. As all foreigners have been so poor owing to the poor exchange we have not been able to do half what we wanted to do in the line of alleviating suffering.



The Reverend F. B. Drane, of Chena, Alaska, writes under date of May 4:

**B**Y the way, we are beginning a new chapel at the Chena Native Village. Already the logs are on the site and are peeled, ready for me to come down and start the building. The Indians are doing the work without pay, of course, but to encourage them, and to make the work more easy, I promised that I would give lunch for each one who helped each day he helped. I hope that we can finish the chapel before the salmon begin to run, but if not it will go unfinished until next fall at freeze-up time.



The Reverend F. T. Osborn writes under date of June third from Porto Alegre, Brazil, the following:

**I**T is not only upon the fields of France that the English and Americans are united in the grand cause. The Anglo-Saxon spirit ran high amongst us this afternoon when the

chapel of the diocesan school was filled with business men, the English consul, Y. M. C. A. workers, and missionaries, come from all over Porto Alegre to worship God and commemorate the birthday of King George. We were thrilled and inspired with new devotion as we listened to the eloquent words of Bishop Kinsolving, whose two sons are in France fighting and daring side by side with the other Allied soldiers—giving their all that democracy and civilization may not perish from the earth. And many of the English present had sons or relatives in the trenches.

The offering, which was for the relief of our heroic benefactors, the Belgians, amounted to nearly fifty dollars, and at the close of the service we sang "America" and "God Save the King."

All goes well with the school, which is making gratifying progress.



The following comes from Miss Dexter, of the Church General Hospital, Wuchang, in a letter to a member of her family, which is generously shared with our readers:

**N**O medicine will cure these chilblains—only warm houses. My nurses still bear the scars of their sufferings this winter. You can imagine how brave they were doing clinic dressings day after day when all but the ends of their own hands were bandaged; and creeping around on feet all bandaged too!

One Sunday, as Father Wood was celebrating for us, the wine froze in the chalice. That was not the weather for long sermons! But if any one thought it would freeze up our powers of singing he was mistaken. "Fight the good fight with all thy might" is a favorite hymn during the winter months!

Don't think we want luxuries, we don't. We want comfort for nurses and patients so that the "doctrine" they hear on Sundays will be compatible with the way we care for them.

## NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

**Word from the First Line Trenches.**—"Doing clinic dressings day after day when all but the ends of their own hands are bandaged; and creeping around on feet all bandaged, too." (See Miss Dexter's letter on page 560.) Can we not see the trench-weary fellows, themselves wounded, creeping about ministering to their less fortunate comrades? But no! the scene is not in slaughter-sodden Europe. Those crippled workers are our neglected first-line soldiers—working for "the healing of the nations" in the **Church General Hospital, Wuchang, China.** Approximately \$51,000 more means a healthier place of work. Have you done your "bit"? In gifts and pledges the fund has reached \$109,000. (See also article on page 551.)

**Saint Paul's College, Tokyo.**—The committee—Messrs. Samuel Thorn, Jr., W. W. Orr, M. H. Chandler, C. D. Baker and J. W. Wood—reports that little is being done during the summer. Up to July first, \$40,088.88 has been received.

**Saint Agnes's School, Kyoto.**—The latest report shows \$18,149.02 received of the \$50,000 for which the board has authorized an appeal.

**Saint Luke's Hospital, Tokyo.**—The most recent report will be found in the article on page 531 of this issue.

**Porto Rico.**—The appeal which Bishop Colmore has been authorized to make (\$75,000) is spread over a number of places. To date, the treasurer reports \$325.58 received. (See also article on page 547 of this issue.)

**Southern Cross School, Brazil.**—This appeal for \$5,000 has been scarcely mentioned. To date, \$580.10 has been received. An illustrated article, written by the principal of the school, will appear in the October issue of *The Spirit of Missions*.

**Kumagaya, Japan.**—On April tenth the Board authorized an appeal for \$8,000. To date, \$1,556.58 has been received.

**Saint Timothy's Church, Tokyo.**—The appeal for \$5,000 has so recently been made that to date there is no report to make.

**Shitaya Mission, Tokyo.**—This appeal—authorized at the last meeting of the Board—will be found on page 543 of this issue. We commend it to your careful reading. The story is the recital of facts, so straightforward, so positive and yet so simply told, that it is compelling in its appeal. If you do not believe in "missions" and if you would rather not run the risk of being converted, skip Mr. Goto's article.

# ANNOUNCEMENTS

## CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

### Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

### Secretaries of Provinces

II. Reverend John R. Harding, D.D., 550 West 157th Street, New York.

III. Reverend William C. Hicks, 1311 G Street, N. W., Washington, D. C.

IV. Reverend R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga.

VI. Reverend C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

VII. Reverend Edward Henry Eckel, 211 West Market Street, Warrensburg, Mo.

### Africa

Miss M. S. Ridgely.

### HANKOW

#### China

Miss Helen Hendricks (address direct, 5001 Blackstone Avenue, Chicago).

Miss Grace Hutchins (address direct, 166 Beacon Street, Boston).

Miss Helen Littell (address direct, 147 Park Avenue, Yonkers, N. Y.).

Miss Dorothy Mills (address direct, 1 Joy Street, Boston).

Reverend T. R. Ludlow.

### TOKYO

#### Japan

Reverend R. W. Andrews.

Reverend J. A. Welbourn.

#### The Philippines

Deaconess Hargreaves.

### Work Among Negroes

Representing Saint Paul's School, Lawrenceville, Va.: Archdeacon Russell; Reverend Giles B. Cooke, Portsmouth, Va.

Representing Saint Augustine's School, Raleigh, N. C.: Reverend A. B. Hunter.

Representing missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

## CONCERNING MISSIONARIES

### ALASKA

**Sailed**—From Seattle, June 30th, S. S. *Alameda*, Miss Frances Wells, Miss L. B. Nuneviller; on July 5th, S. S. *Princess Alice*, Miss K. Koster; July 14th, S. S. *Princess Sophia*, Miss I. R. Dayton and Miss E. M. Harper.

### ANKING

**Arrived**—At Shanghai, June 1st, Reverend F. E. Lund. At Vancouver, June 25th, Mr. and Mrs. E. K. Thurlow.

**Sailed**—From Vancouver, July 5th, S. S. *Empress of Asia*, Miss A. C. White, Miss M. Stearns, Miss J. M. Anthony.

### HANKOW

**Arrived**—At San Francisco, May 24th, Miss I. J. Morrison; June 22nd, S. S. *Venezuela*, Deaconess Julia A. Clark. At Vancouver, June 25th, S. S. *Empress of Asia*, Reverend Walworth Tyng and family, Reverend E. P. Miller, Jr., and family.

**Sailed**—From San Francisco, June 30th, S. S. *Tenyo Maru*, Miss Ellen Koo.

### HONOLULU

**Sailed**—From Honolulu, June 1st, Miss R. S. Caldwell.

### PORTO RICO

**Arrived**—At New York, June 25th, Miss Iva Woodruff; June 29th, Miss Frances Cuddy.

### SHANGHAI

**Arrived**—At San Francisco, June 20th, S. S. *Tenyo Maru*, Miss L. S. Hammond. At Vancouver, June 25th, S. S. *Empress of Asia*, Mr. and Mrs. S. E. Smalley.

**Sailed**—From Vancouver, July 5th, S. S. *Empress of Asia*, Mr. H. Y. Hsu.

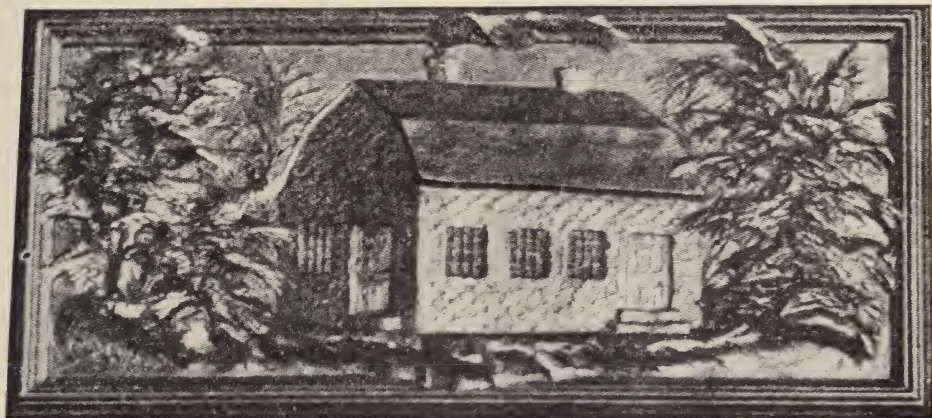
### THE PHILIPPINES

**Sailed**—From Vancouver, July 5th, S. S. *Empress of Asia*, Bishop C. H. Brent, Mr. and Mrs. J. W. Shannon, Mr. R. R. Howland, Mr. F. R. Nivison.

### TOKYO

**Arrived**—At San Francisco, June 19th, S. S. *Venezuela*, Miss B. R. Babcock. At Vancouver, June 25th, S. S. *Empress of Asia*, Reverend W. F. Madeley and family, Reverend and Mrs. A. W. Cooke.

# How Our Church Came to Our Country



INDIAN COUNCIL HOUSE

## XXIII. HOW OUR CHURCH CAME TO MICHIGAN

*By the Reverend Paul Ziegler*

Registrar of the Diocese of Michigan

### *I. Small Things, But a Great Future Foreseen*

“IF thou seekest an agreeable peninsula, look about thee.” The arms of the state of Michigan bear in Latin this device, and the citizens of the peninsular state have from the beginning viewed their heritage with complacent pride. Indeed how can one fail to see Michigan on any map of the United States or of the Western Hemisphere? Now the eighth state in the Union in population, with fifty-eight thousand square miles of territory, measureless resources, its chief city now the fourth of the Union in population, Michigan has always had great expectations and high ideals, some of which it is now realizing.

Several years before Cadillac in 1701 founded Detroit, the daring La-Salle with three companions in February and March crossed the lower peninsula on foot from Saint Joseph near the south end of Lake Michigan to the Detroit river, a tramp of hardship and difficulty lasting three weeks. They met in that wilderness of frost and swamp not one human being. The Indians of Michigan, never numerous, had their settlements near the lakes only, and their numbers were badly lessened by the raids of the terrible Iroquois from western New York. Yet the Indians had attracted the romantic ambition of French missionaries and if any of our readers would like a thrilling narrative let them read Parkman's *Jesuits in America*, and add to their Walhalla of



BISHOP McCOSKRY

heroes and saints the splendid names of Fathers Jogues and Marquette. Indian and half-breed descendants of those early converts may be found in large numbers worshipping Christ at Saint Ignace in the Mackinaw region and along the shore of the upper lakes; and now and then in our own churches people of high degree bear old Canadian French names or claim some trace of Indian blood.

It seems a far cry from the Jesuits to the Anglican Society for the Propagation of the Gospel in Foreign Parts. But opposite the lower end of Detroit is the sleepy and picturesque Canadian village of Sandwich. In its quaint old Saint John's Church behold the mother church of the diocese of Michigan! Before and after the war of 1812 priest Pollard, a missionary of "the Venerable Society" and rector of that church, in his canoe crossed the river to Detroit, then a town of two thousand inhabitants, to minister regularly to the small English-speaking population, twenty or thirty families, the other inhabitants being French or Indian.

But inasmuch as Detroit and eastern Michigan, notwithstanding the explicit terms of the treaty with Britain after the Revolutionary War, had not been actually relinquished by the British until 1796, a considerable post of the British army was maintained there, and army chaplains read the Church of England service and performed Church offices for the protestant inhabitants, and the earliest protestant services held at Detroit were those of the English Book of Common Prayer. In 1786 the Reverend Philip Toosey held stated services, and later the Reverend George Mitchell found seventy men who were protestants, fifty subscribing something towards his support. Mr. Mitchell remained eighteen months under a quasi-parochial organization, but aid had to be asked from the S. P. G. Priest Pollard's services at Detroit lasted from 1802 to 1823, and were held in the Indian council house.

But soon the British element in the population was mostly withdrawn and there began the great westward movement of the distinctive American element. Michigan was settled mainly by pioneers from New England, New York state and Ohio. These three districts gave of their best to Michigan. In 1821 the Reverend A. W. Walton, a Church clergyman, came to Detroit from Buffalo, his travels through the rain and mud of Western New York lasting thirty-three days, he and his family participating in the wreck of the first lake steamer, the *Walk-in-the-Water*, on Lake Erie. He was welcomed by Detroit protestants, and became minister of the First Protestant Society, teaching also a day school, but died in less than a year. In 1824 the Reverend Richard Cadle with some leading citizens of Detroit organized Saint Paul's Church, mother church of the diocese, holding services in the Indian council house for three years, until the then splendid brick Gothic church was erected.

The cornerstone was laid by Bishop Hobart of New York, a missionary bishop in deed though not in name. He made by invitation of Michigan Church people two visitations, braving the weariness and hardships of the journeyings in the wilderness for hundreds of miles, to reach small groups of Church people in school houses and dingy public halls. At his second visitation in 1828 Bishop Hobart consecrated the church. The Reverend Mr. Cadle received from Saint Paul's parish one hundred and fifty dollars a year, but was a missionary of the recently organized Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

By 1832 there were three or four other parishes, one at Grand Rapids, and under the leadership of the Detroit Churchmen a convention was held at Saint Paul's, Detroit, only three clergymen present, but many laymen, which convention petitioned the General Convention of 1832 to be admitted as a diocese. The General Convention hearkened to this cry of the few sheep in the wilderness, and put the new diocese under the care of Bishop McIlvaine of Ohio.

Bishop McIlvaine made one visitation in Michigan, but suffered such fatigue and exposure, with the overturning of his vehicle, that he became ill, and failed to visit many places. But he consecrated the new Trinity Church, Monroe, where he met the first annual convention of the diocese in May, 1834.

At Tecumseh in June, 1835, the diocesan convention elected the Reverend Henry J. Whitehouse of Rochester, New York, as bishop, who declined, but later became bishop of Illinois. A special convention in November found itself through lack of clergymen canonically resident incompetent to elect a bishop, but on its nomination the House of Bishops elected the Reverend Samuel Allen

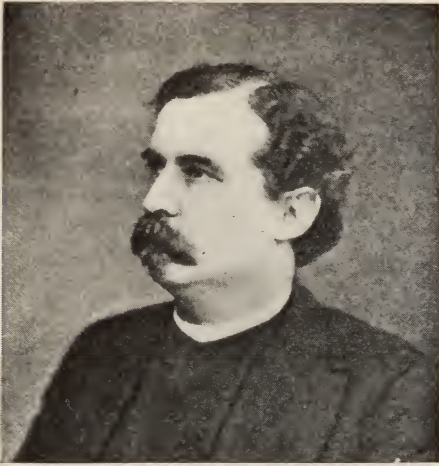


OLD SAINT PAUL'S

McCoskry, M.A., rector of Saint Paul's, Philadelphia, who was consecrated first bishop of Michigan, his support being provided by Saint Paul's, Detroit, of which parish he became rector.

## II. *Ten Mighty Men of the Church in Michigan*

1. "There were giants in the earth in those days, men of renown." Bishop McCoskry was thirty-six years old when he came to Detroit, tall, straight, handsome, the soul of politeness, hearty in his hand clasp, unflinching in his memory of individuals, able to call by the first name ten years later any one whom as a youth or maiden he had confirmed, beloved and positively idolized by the whole community. During the forty-two years of



BISHOP HARRIS

his episcopate, the Church in Michigan grew at the rate of seven to nine per cent. *per annum*, and much of that growth was due to his personal influence. He greatly enjoyed his missionary journeyings, on horseback, in boats and canoes, by stage, and later by rail and steamboat.

2. His unfailing, wise, able, generous, and gentle assistant was a layman, Charles Christopher Trowbridge. He had in earlier days been secretary to General Cass, whom he had often accompanied on his visits to the Indian settlements while the general, as governor of the territory, was dealing so wisely with them. Afterwards he became a bank and railway president. Though any office might have been open to a man so honored and beloved, he had no political ambition and never held any post higher than that of state treasurer.

When he was eighty years old two hundred chief citizens of all religions and none, honored him with a complimentary banquet as Detroit's foremost example of civic virtue. No one can measure his influence among younger men, or estimate fully his share in the building up of the Church in Michigan.

3. James V. Campbell was son of Henry M. Campbell, a leader of earlier days in Saint Paul's Church, himself for forty years a teacher and superintendent in the Sunday-school, always in his pew when not at Lansing performing his duties as a justice of the Supreme Court, or at Ann Arbor lecturing on law, for Judge Campbell was known throughout the land as a great jurist. Throughout the state it meant much that Judge Campbell and many other such men with their families were so unfailing in their attendance at church and Sunday-school.

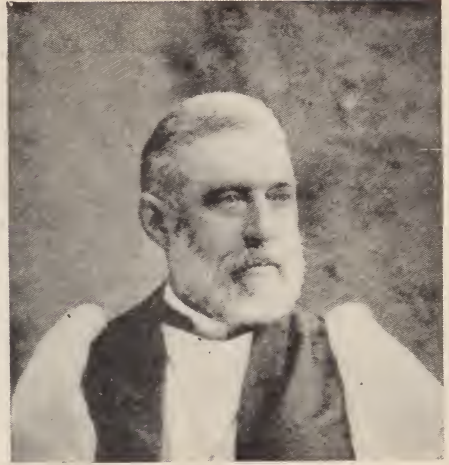
4. The Reverend William N. Lyster came to America and the West as an ardent missionary from the land of Saint Patrick and Saint Columba, a scholarly graduate of Trinity College, Dublin. After brief service at Cleveland and Toledo, he became a frontier missionary in Michigan with his life-long friend, the Reverend John O'Brien, D.D. He was a founder of country churches and a preacher to farmers. In his last years he lived without fixed charge, but in ministry unremitting, on his little estate at Lake Angelus, where he passed away almost without notice, although his sons were becoming men of prominence in Detroit, Chicago and Washington. In the baptistry of Christ Church the wonderfully beautiful Lyster Memorial window represents Christ blessing the little ones. The ten subordinate figures are family portraits in three generations, the saintly old apostle and poet on the left. His memory is cherished in many country places in Michigan, and Christ Church, Detroit, took a certain character for devout earnestness from its first rector.

5. Henry Porter Baldwin came as a boy to Michigan, and when one sees in the capitol at Hartford the portrait of Governor Baldwin of Connecticut, he at once recognizes a likeness to Governor Baldwin of Michi-



gan. The boy was of Church training, and every Sunday at service he seated himself in the same gallery pew of old Saint Paul's, Detroit, and also attended Sunday-school. At small wages he was learning to be a business man, and eventually became a merchant prince, manufacturer, and bank president. But he ever set Christian duty first, and from his very beginnings as a wage earner scrupulously set aside the Lord's portion of his earnings. He long served as superintendent of the Sunday-school, which later held rank as the largest Church school west of Philadelphia. A young Englishman of low degree, a stranger in Detroit, appeared in the vestibule of Saint John's, and Governor Baldwin ushered him into his own pew, saying, "You are a newcomer. Use my pew whenever you find it convenient." That young man through the later vicissitudes of his life with pride recalled that courtesy, and himself as vestryman and warden in two churches, and a helper in several mission enterprises, readily followed that example. But Governor Baldwin was not, like Trowbridge, built by nature on genial lines, and when he personally warmed to another it was not spontaneously, but rather through Christian self-training. He was a born and trained leader of men in action, and was a capital speaker in diocesan and General Convention. He became governor of the state and United States senator. He founded the Baldwin Lectureship at Ann Arbor and was a strong financial indorser and planner in those many Church foundations which the diocese now enjoys.

6. When the Reverend William E. Armitage came to Detroit from Augusta, Maine, he found a new neighborhood rapidly filling with ambitious young married people of a good class crowding into the beautiful new Saint John's Chapel. He literally edified, built up the new church. Probably



BISHOP DAVIES

two-thirds of the congregation had had little knowledge of the Episcopal Church. Among these strangers to our system he established a new ideal of a preacher, minister and priest. He easily won without any seeking a natural promotion in due time to the bishopric of a neighboring state.

7. His successor after a time was the Reverend George Worthington, whom Mr. Baldwin had casually met on a railway journey and marked in his mind for future notice. No Church clergyman of Michigan has such a record as pastor of a flock. He was also a wise master builder, and under his fostering favor three city missions, afterwards independent parishes, came into being. He too, like Armitage, went on to a higher post and became bishop in a neighboring state.

8. The Reverend Benjamin H. Paddock, who came from Norwich, Connecticut, to be rector of Christ Church, Detroit, in 1860, was a man of the world as well as a man of God. With Trowbridge as his senior warden and many willing helpers, he soon had the old frame church displaced by a fine stone chapel and the present stately church, and his parish

became one of the foremost in the land. In diocesan matters he was also a willing, enthusiastic, wise leader. If a parish was in danger he saved it by uniting stronger parishes to afford the needed aid. The clergy and laymen of the parishes in the country and the interior towns found him as ready to show hospitality and good will as the bishop himself. To this man of many gifts this article owes many of the facts of early Michigan Church history, for Paddock was the author of the admirable historical sketch of the diocese of Michigan in Gillespie's *Manual and Annals*. He was a leader in General Convention, and naturally went on to become the rector of Grace Church, Brooklyn Heights, and later bishop of Massachusetts. His son, Lewis H. Paddock, a Detroit lawyer, like his father valedictorian of his class at Trinity College, now serves the diocese as custodian of its great invested funds and secretary of the Diocesan Board of Trustees.

9. The Reverend George De N. Gillespie, instantly by his presence and demeanor making you think of the man of God, was for seventeen years the rector of Saint Andrew's Church, Ann Arbor. Through him the Church became known to many university students, as the parish also itself grew in importance. Conscientious, godly, almost austere, he yet won the love as well as the admiring esteem of all. It was not strange that he became the first bishop of the new diocese of Western Michigan, in the annals of which diocese his name is most largely written.

10. And now we write the last of those great names, that of Samuel S. Harris, second bishop of Michigan. He had been a Confederate Lieutenant Colonel, and then a lawyer in the South, but turned to the holy ministry, and soon made his mark in New Orleans and Chicago. When Bishop Harris came to Michigan in 1879 there was much latent power there

and much fallow ground. The young bishop was large, handsome, affable, eloquent, and led in a notable advance all along the line. During his administration of less than ten years the communicants of the diocese increased at the rate of seven to eight per cent. *per annum*, although the population of the state was increasing at the rate of only two per cent. When he died there was mourning in England as in America.

As this is not a complete Church history of Michigan, it is not possible to sketch the personality and work of the many other gifted and devoted men and women who might be named.

### *III. Michigan's Three Dioceses and Their Present Strength*

There are now three dioceses in the state, that of Michigan with one hundred and twenty-two parishes and missions; the diocese of Western Michigan, with seventy-six parishes and missions; and the diocese of Marquette, which includes the whole Upper Peninsula and has sixty-two parishes and missions. The setting off of the two smaller dioceses has been justified by results though the masses are not yet reached for Christ and "there are many adversaries". The financial problem is the least.

The well-endowed Saint Luke's Hospital, Orphanage, and Church Home, and the two Arnold homes for old people, are all in Detroit. The Hobart Guild of Ann Arbor operates with some endowment Harris Hall for Church students at the great state university, the curate of Saint Andrew's being curator and student pastor. There are no Church schools in the diocese of Michigan.

The diocese of Western Michigan has an admirably fitted and managed Church school for girls in Akely Hall, Grand Haven, founded by Bishop Gillespie, and owing much to the devotion and ability of its principals, the Misses Yerkes.



*Bishop C. D. Williams  
Michigan*



*Bishop J. N. McCormick  
Western Michigan*



*Bishop G. M. Williams  
Marquette*

#### THE PRESENT BISHOPS IN MICHIGAN

Several Church schools were planned and organized in Michigan, one for boys existing in Detroit for twenty-seven years, and other foundations were feebly laid for the Church in this wealthy state. Heaven knows why Michigan Churchmen looked so cautiously upon them, left them for merely private and individual support, and allowed them to disappear.

#### *IV. Some Elements of Power and Some Marks of Weakness*

At a distance of half a century from the above narrated events one can easily form intelligent judgment leading possibly to corresponding action. Five elements of power may be noted in the early Church history of Michigan:

1. There were daring, confident, devoted leaders, pioneers in the effort to establish God's Kingdom and our historic, apostolic Church among strangers to her ways.

2. The vision was not wanting. Plans were conceived for great things in the Name of Christ and of His Church.

3. Commanding sites were obtained in Detroit, and opportunities in new settlements and in the rural districts were sought and found.

4. The great and the small were invited and gathered in. There was little mark of superciliousness, and there was work among the common people.

5. In Detroit there was generous, large-hearted colonizing, the great mother church not grudging of her best to form powerful, independent daughter churches.

Feebleness eventually was shown in these things:

1. Pioneer aggressiveness was lacking when parishes, especially in the larger interior towns, became independent and strong. They failed to open up new missions and daughter churches for fear of weakening the mother church. Too many large towns of ten to thirty thousand inhabitants have practically but one Episcopal church. Its showy appearance of strength hides its lack of true vigor and healthy growth.

2. The distinctively rural population has been neglected. Schoolhouse missions there were; but they were all

too few for so extended a farming community.

3. Convocations became formal, deans being chosen from great parishes where, naturally, as rectors they were already very busy men. Something better may be expected from our newly-introduced system of archdeacons or general missionaries, responsible each for purely missionary work only and having no large parish in charge.

4. Sunday-schools were slighted, made mere appendages or postscripts to the Church service, not inspected as to efficiency, allowed to become tiresome and perfunctory. Once in Michigan the Sunday scholars numbered four-fifths as many as the registered communicants; now in the diocese of Michigan they number only two-fifths, in the diocese of Western Michigan two-sevenths, and in the diocese of

Marquette nineteen-thirtieths of the number enrolled as communicants. This is a sore disease for which the thoughtful should find some remedy.

5. And where in Michigan are the enthusiastic young graduates of Church schools and colleges? A young girl just come home from a Church boarding school out west, established the charming and living rural parish at Grass Lake. But our boys and girls go to secular or denominational schools, where too often they misuse their freedom from home restraints, and come home emancipated from the yoke of Christ. Michigan allowed its Church schools to pine away and die.

It is for us to learn greater wisdom from the mistakes of the past and to foster and increase the rich inheritance we have received.

## CLASS WORK ON "HOW OUR CHURCH CAME TO MICHIGAN"

### PREPARATION FOR THE LESSON

It would be well to exhibit to the class a map of the United States and a map of Michigan; the state arms of Michigan; and to have ready for reference a Church almanac. Ambitious students might read Parkman's *Conspiracy of Pontiac* and *The Jesuits in America*. Short and interesting lives of Father Marquette may be had. Answers to some of the questions may be found in any good encyclopedia.

### QUESTIONS

#### I. Small Things, But a Great Future Foreseen

1. What is the device on the arms of the state of Michigan?
2. What is Michigan's rank as a state and Detroit's rank as a city?
3. Give the stories of La Salle, Jogues and Marquette.
4. What service was the first used by Protestant Christians in Michigan?

#### II. Ten Mighty Men of the Church in Michigan

1. When was Michigan admitted as a state and as a diocese?

2. Describe Bishop McCoskry.

3. Sketch the personality of any other Michigan Churchmen.

4. Could a diocese so weak as Michigan be admitted now?

#### III. Michigan's Three Dioceses and Their Present Strength

1. Name them and their location.
2. Name the present bishops of these three dioceses.
3. What Church institutions has the diocese of Michigan?
4. What Church school for girls in Western Michigan?

#### IV. Some Elements of Power and Some Marks of Weakness

1. Name the five elements of power.
2. Which of these five do you consider most valuable?
3. Is it worth while to found and sustain distinctively Church schools and colleges?
4. Would you like to live in Michigan?

# ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID  
THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to July 1st, 1917

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to July 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to July 1st, 1917
<b>PROVINCE I.</b>			<b>PROVINCE IV.</b>		
Connecticut .....	\$57,445	\$37,882.26	Alabama .....	\$8,604	\$3,066.11
Maine .....	4,692	1,584.50	Atlanta .....	5,614	2,853.07
Massachusetts .....	83,717	58,150.82	East Carolina .....	4,158	6,821.37
New Hampshire .....	6,411	3,951.22	Florida .....	4,948	3,147.97
Rhode Island .....	23,398	17,356.08	Georgia .....	4,607	3,010.40
Vermont .....	5,400	3,976.59	Kentucky .....	8,146	4,637.35
W. Massachusetts .....	15,285	11,100.55	Lexington .....	2,597	1,799.59
	\$196,248	\$134,002.02	Louisiana .....	8,494	4,155.55
<b>PROVINCE II.</b>			Mississippi .....	5,513	2,877.82
Albany .....	\$28,115	\$13,968.59	North Carolina .....	7,192	5,259.41
Central New York .....	25,535	12,831.87	South Carolina .....	9,195	8,288.74
Long Island .....	63,474	24,114.92	Tennessee .....	8,873	4,489.13
Newark .....	45,356	39,546.22	Asheville .....	2,461	1,502.25
New Jersey .....	32,589	18,808.52	Southern Florida .....	2,400	2,047.15
New York .....	279,468	173,254.05		\$82,802	\$53,955.91
W. New York .....	29,796	14,137.45			
Porto Rico .....	144	246.97			
	\$504,477	\$296,908.59	<b>PROVINCE V.</b>		
<b>PROVINCE III.</b>			Chicago .....	\$47,943	\$19,773.39
Bethlehem .....	\$21,642	\$15,295.30	Fond du Lac .....	3,873	2,383.69
Delaware .....	5,182	4,927.74	Indianapolis .....	4,765	2,448.54
Easton .....	3,097	1,947.70	Marquette .....	2,555	1,271.32
Erie .....	7,071	3,200.50	Michigan .....	17,898	13,004.37
Harrisburg .....	11,407	4,666.46	Michigan City .....	2,571	1,425.22
Maryland .....	34,454	21,258.95	Milwaukee .....	10,957	3,729.72
Pennsylvania .....	143,704	113,843.25	Ohio .....	24,617	14,516.25
Pittsburgh .....	26,119	16,004.96	Quincy .....	2,990	1,685.10
Southern Virginia .....	20,422	13,681.91	Southern Ohio .....	16,345	10,098.41
Virginia .....	15,618	16,921.13	Springfield .....	3,890	1,147.20
Washington .....	25,523	16,467.75	W. Michigan .....	6,845	3,821.65
W. Virginia .....	6,900	5,441.76			
	\$321,139	\$233,657.41		\$145,249	\$75,304.86

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to July 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to July 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado .....	\$9,560	\$4,363.75	California .....	\$13,113	\$4,187.01
Duluth .....	3,525	1,878.63	Los Angeles .....	15,416	6,274.59
Iowa .....	8,375	2,598.81	Olympia .....	5,434	1,836.95
Minnesota .....	16,450	6,789.65	Oregon .....	4,052	982.51
Montana .....	5,035	3,853.53	Sacramento .....	2,487	981.98
Nebraska .....	4,127	1,493.01	Alaska .....	926	145.19
North Dakota .....	2,166	1,744.21	Arizona .....	1,305	1,325.55
South Dakota .....	3,358	2,631.33	Eastern Oregon .....	692	275.98
Western Colorado .....	635	426.13	Honolulu .....	1,857	2,852.21
Western Nebraska .....	1,496	902.90	Idaho .....	2,226	1,599.77
Wyoming .....	2,425	736.99	Nevada .....	755	587.03
	\$57,152	\$27,418.94	San Joaquin .....	1,367	983.73
			Spokane .....	2,571	1,090.53
			Philippines .....	445	.....
			Utah .....	1,008	676.89
				\$53,654	\$23,799.92
PROVINCE VII.					
Arkansas .....	\$3,386	\$1,881.73	Anking .....	.....	\$7.50
Dallas .....	3,521	1,690.61	Brazil .....	\$223	.....
Kansas .....	4,596	1,658.62	Canal Zone .....	179	195.15
Missouri .....	14,168	8,362.93	Cuba .....	746	644.64
Texas .....	7,794	5,602.67	Hankow .....	.....	.....
West Missouri .....	5,897	2,637.77	Kyoto .....	.....	.....
West Texas .....	2,410	1,896.33	Liberia .....	374	475.00
Eastern Oklahoma .....	1,277	1,195.90	Mexico .....	374	8.46
New Mexico .....	1,122	1,165.79	Shanghai .....	.....	26.00
North Texas .....	791	915.46	Tokyo .....	.....	216.00
Oklahoma .....	1,106	726.10	European Churches .....	1,490	542.51
Salina .....	844	639.38	Foreign Miscellaneous .....	.....	66.70
	\$46,912	\$28,373.29		\$3,386	2,181.96
			Miscellaneous .....	.....	4,369.31
			Total .....	\$1,411,119	\$879,972.21

## OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO JULY 1, 1917	TO JULY 1, 1916	INCREASE	DECREASE
1. From congregations .....	\$526,381.03	\$534,127.33	.....	\$7,746.30
2. From individuals .....	79,533.87	78,003.96	\$1,529.91	.....
3. From Sunday-schools .....	179,405.37	174,238.03	5,167.34	.....
4. From Woman's Auxiliary .....	94,651.94	101,304.30	.....	6,652.36
5. From interest .....	106,711.86	133,096.03	.....	26,384.17
6. Miscellaneous items .....	7,821.08	6,304.56	1,516.52	.....
Total .....	\$994,505.15	\$1,027,074.21	.....	\$32,569.06
7. Woman's Auxiliary United Offering....	72,000.00	60,000.00	12,000.00	.....
Total .....	\$1,066,505.15	\$1,087,074.21	.....	*\$20,569.06

## APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

*Amount Needed for the Year*

To pay appropriations as made to date for the work at home and abroad.....	\$1,792,186.09
Total receipts to date applicable on appropriations.....	\$1,066,505.15
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
	<u>1,148,014.06</u>
Amount needed before October 31, 1917 .....	\$644,172.03

\* In September, 1915, we received \$25,189.93. Of course there is no September as a first month in this year's report. In November and April of last year's business we received \$31,184.46, being the accumulated income from the Mary R. King Estate, which will not come again. We may say, therefore, that the receipts from other sources show an increase of \$35,805.33. Last month the increase shown was \$24,063.91.

# THE WOMAN'S AUXILIARY

## TO THE BOARD OF MISSIONS

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### MY FIRST AUXILIARY JOURNEY

*By Edna Biller*

IT was with a mingled feeling of dread and joy that I started out immediately after Easter as a brand-new assistant secretary of the Woman's Auxiliary, for a nine weeks' trip in the South and as far west as New Mexico—dreading to go because of my own ignorance and limitations; happy to go because it would give me a more thorough knowledge of the Church's needs and opportunities, as well as bring me in touch with many of our faithful missionaries and members of the Auxiliary who are doing so much to give to our nation a higher and nobler civilization.

The time was spent in visiting missions and schools among the colored people, the mill towns, the missionary districts of Asheville, North Texas, and New Mexico, and in attending various parochial meetings of the Auxiliary in the dioceses of Atlanta, North Carolina, South Carolina, Alabama, Mississippi, Louisiana and Florida, and annual meetings in the dioceses of Georgia, Florida, Texas and West Texas.

The first stop made was at Saint Augustine's School for Negroes, at Raleigh, North Carolina. I knew in a way, from the experience I have had in Church schools, what Saint Augustine's must be doing for the colored race, but I was not prepared to find the work being done so thoroughly and effectively. There were in attendance at least four hundred boys and girls, and they who have the advantage of attending this school are be-

ing trained in almost every branch of learning that will help them to become real home-makers and leaders of their own race. The work which most appealed to me was in the domestic science and manual training departments. Some of the dressmaking the girls were doing would have been a credit to any establishment. In the home-making department everything was spotlessly clean, and showed that the students were receiving the most careful instruction. In the manual training department the boys were turning out well-made furniture of almost every description, as well as being taught many other useful trades. The American Church Institute for Negroes would have no difficulty in securing the necessary funds for the development of religious educational work among these people, if our Church folk could only catch the vision of what this sort of thing will eventually mean to the whole Negro race.

From the school I went to Saint Agnes's Hospital, on the same grounds, which is caring so splendidly for sick and disabled Negroes and also training intelligent colored girls to become competent nurses. As I went from ward to ward, hearing of the different "miseries" of the patients, the words, "Inasmuch as ye have done it unto the least of these," came into my mind, and my thoughts went out in gratitude to those whose gifts of labor and of love had made possible Saint Agnes's

Hospital and Saint Augustine's School. The part of the hospital to which Dr. Duncan pointed with the greatest pride was the Little Helpers' cot. It was filled at that time, as it usually is, with a child who would otherwise have been homeless. The surgeon in charge very graciously gave me permission to stay in the operating-room while two patients were operated upon, one of them a man who was in an accident in the lumber camps. His leg had been broken and not properly set. He had lain for three weeks, suffering greatly, before he was brought to Saint Agnes's Hospital. The bone had not united, but fortunately he was found in time to prevent an amputation. The nurses in the operating-room did their work skilfully and reverently. The surgeon told me that the young women were capable of becoming the finest sort of nurses, if their minds are trained before they enter the hospital.

I did not reach Miss Bowden's school, San Antonio, until some weeks later. Saint Philip's School is doing there what Saint Augustine's is doing in Raleigh, but on a much smaller scale. When Miss Bowden is able to secure the funds for carrying out her ideas for enlarging the school, it will become a much greater power for good in the diocese of West Texas. (See article on page 461 of the July, 1917, issue of *THE SPIRIT OF MISSIONS*.) I was in other small schools, but I cannot write of them now, except to say that in every case they need more equipment and workers.

The mill towns visited were Columbia and Graniteville, South Carolina; La Grange, Georgia; and Morganton, North Carolina. The Churchill Satterlee Settlement House in Columbia had been closed for some time for lack of funds and workers. Miss Robinson, through her sympathy for the mill people, gave a year of her time to see whether or not it would be possible to reorganize the work. It

was not necessary for her to stay long in the mills before she was able to see the wonderful opportunity for our Church among the people. Last winter Miss Robinson went to Washington, Philadelphia, New York, Boston and other cities to plead that the Church would send material and spiritual help. As usual individual members and branches of the Auxiliary came to the rescue, with promises of help, but at the time I was in Columbia the only worker Miss Robinson had found was a graduate nurse, and the only equipment for effective nursing was a hypodermic syringe and a clinical thermometer. They did so need medical and surgical supplies. It is very discouraging to try to work among a large number of people, when you have nothing to do with, except your two hands.

I spent one morning going through the Olympia Mills. When the children caught sight of the missionary, their faces were like a burst of sunshine. When I saw that expression I knew how the people looked at Christ when he was here on earth and helped them out of their troubles.

At Graniteville our work is much stronger, but the needs are very urgent also. I reached Graniteville one morning, and in the afternoon Mr. Taylor, Deaconess Sands and Miss Phillips took me to some of the near-by settlements where we have work, and where we ought to have work. We visited in a number of the homes of the people. In most cases some member of the family was seriously ill. The mission was without a nurse, not for a lack of funds, but because it had been impossible to secure the right person to go into the homes of the people and give them real help. In one of the places we visited there was a boy ten or twelve years old, very ill from typhoid fever. The child was literally covered with flies, the condition of the three-room house just as bad as it could be. There were



nine children in the family, and the father was earning not more than twelve dollars a week. There is no hospital in these settlements, nor are there nurses except the one our Church supplies. The work the Church is doing is of untold value, but the equipment and workers are so limited we are not beginning to reach the masses of the people. In one of the settlements the sole religious influence the people have is given by a man who is living with a woman not his wife and who is a fake cancer doctor. I passed his home and his professional sign was, "Come here and get your cancer cured." Mr. Taylor wants so much to start a mission in this place, but as yet there are no funds to provide a clergyman with a living.

The second day in Granitville, I spent the morning in going through the mills, and in the afternoon attended the mothers' meeting. It was a wonderful meeting. There was a large number of the women present and most of them had brought their babies. An hour or so was spent in sewing, and as I visited among the women, I heard expressions of gratitude on every side for what the Church is doing for them. It pleased me very much to see the well-made garments the Auxiliary was sending to Alaska. They also pay the expense of sending these. (Mr. Taylor says his people have a wonderful spirit, that he really has to restrict them in their missionary giving.) After the women had put away the sewing, I tried to talk for a little while about the Auxiliary, but talking to babies, Sunday-school children, Juniors and women all at the same time was a unique experience, and I gave them much less help than they gave me.

In La Grange, Georgia, when I saw the splendid work our Church has established, I wanted to say a prayer of thanksgiving. It would make a very long article if I were to write of the hospital, the training school, the

kindergarten, the visiting nurses, the Sunday-schools and all that the mill owners are doing in co-operation with the Church to uplift the people.

Mr. Phillips and Dr. Brewster told me that they need so much to enlarge the hospital, and they want more girls in the training school. There is a glorious opportunity for our Church to care for the spiritual welfare of the people who are earning their living in the mill towns. In most cases the mill owners are doing, or are ready to help do a great deal of welfare work. Where the Church has been able to place competent and consecrated workers there is but little difficulty in securing the co-operation of the mill owners. The weakness of the work, I think, lies in the fact that there is no "follow up" system. The people are constantly shifting from one town to another. In the towns where our mission work is strongly established, many of the people come under the influence of the spiritual life of the Church; then they move on to another town where our Church is not represented, and we are no longer in touch with them.

In the missionary district of Asheville I was able to see only a small part of our work in the mountains. Greatly to my regret, Christ School at Arden had closed for the summer, but Mrs. Wetmore very kindly arranged a meeting for me, and I was able to see some of the women. At Morganton, Lenoir and the Patterson School, I had a glimpse of the splendid work the missionaries are doing. The demand made on our Board of Missions from all parts of the field for equipment and workers is usually so heavy that it was gratifying to find one or two places that could take little and accomplish much. I visited in several of the homes of the mill people at Morganton, and saw the foundation which has been laid for Saint Margaret's Chapel there. This chapel will cost less than one thousand

dollars, but the people are so enthusiastic and appreciative over the building, I think it must be one of the most valuable things that has come into their lives. The Patterson School had also closed, but a number of the boys had been kept to run the farm during the summer. Mr. Dobbin took me through the school building and showed me the grounds and the livestock. In telling me of the improvements he hoped to make, there was one thing that especially appealed to me. There is only one bathroom in the school, and more than thirty boys have to use it. Mr. Dobbin said that by taking a part of the laundry, which has room to spare, a partition and a cement floor could be put in and six shower-baths installed for one hundred dollars—but the hundred dollars is not yet in sight.

In the missionary district of New Mexico, Bishop Howden is facing the problem of how to make one clergyman cover the ground that six ought to be covering. If there were Ford cars available, the difficulty would be partly eliminated. There is also great need in this vast territory for a Church hospital and a Church school. There are so many people going to the state in the hope that the fine climate will restore them to health. It is sad, but it is true, that there are towns and cities which consider it a kindly thing to pay the car-fare of health-seekers out to this part of the country, and then leave them absolutely penniless and at the mercy of the towns wherever they happen to land. It is a heavy burden for a missionary bishop to have to carry, and where there is no Church hospital, the heavier. And many of the people sent are members of the Episcopal Church.

A Church school is needed because it is the greatest missionary agency the Church can have for building up Christian homes in a part of the country where the Church is weak.

New Mexico is very far away from established Church schools.

In the various Auxiliary meetings there was much to give encouragement and hope. Knowing from experience how heavily the missionary bishops are leaning on the Auxiliaries for help and how readily the Auxiliaries often respond to the calls, it was to me a very sacred privilege to meet so many different branches. The most encouraging feature of the work is the number of young women who are coming into the Auxiliary and assuming the duties and responsibilities that belong just as definitely to them as to the older women. Much too long have a faithful few carried more than their share of the burden. Another hopeful sign is the fact that some of the diocesan presidents are trying earnestly to work out plans by which they can secure the co-operation of the great number of women who are connected with the Church and claim all the privileges the Church has to give, but, as yet, are willing to make no return in order that those who are still in the darkness of heathenism may have light. I am sure that soon suggestions will be offered from some of our women which will prove helpful to the whole Auxiliary. The interest shown in the United Offering in almost every place I visited was most encouraging. If the same spirit is prevalent throughout the Church and will continue to exist until the next General Convention, we shall be able to give the Board of Missions much more help than we have ever given in the past. It was good also to find a number of the Sunday-schools and Junior Auxiliaries trying to work out the New Junior Plan.

It was a new, but a very delightful experience to be with the Juniors of the diocese of Atlanta at their annual meeting. Great stress was laid on the importance of the gift of life, and I know that as a result of the meeting some of those girls and young women

are going seriously to consider the call to service.

There is one thing of which I dislike exceedingly to write. I found that certain of our missions had been handicapped in their work because of some poor and much overvalued boxes which had been sent out. It was humiliating to be shown cast-off finery, old, mismated shoes, clothing so soiled it was nauseating to look at, technical magazines of ancient date, etc. The money spent in freight on such boxes would be so much more helpful to the missionaries. Fortunately, I am sure there are not many diocesan branches which allow such boxes to be sent in the name of the Auxiliary; those I saw were from only two or three. The boxes are so very important in making it possible for our missionaries to do their work, that none but the very best should be given.

The definite work I had in mind when I started on this journey was to organize institutes in Texas and New Mexico, to be held by the educational secretaries of the Woman's Auxiliary in the fall. Institutes are planned for San Antonio, Houston, San Angelo, Albuquerque and El Paso, and they should add greatly to the number of leaders and teachers in a part of the country which is far away from Church centers. We are hoping within the next two and a half years to hold many such institutes in the missionary districts and feeble dioceses where this sort of work has not yet been undertaken.

I closed my nine weeks' schedule feeling glad that I know so many lovely people, and devoutly thankful that, notwithstanding the fact that our Church is so limited for lack of funds and workers, she is doing so much to give to our nation the qualities of dignity, restraint of character and reverence.

## OUR JUNIORS IN KYOTO

*By Leila Bull*

WE alone in Kyoto District have the Little Helpers with their red boxes, and there is no doubt about their belonging to the Auxiliary. Our Juniors began about twenty years ago in the Sunday-schools; and in three of the Sunday-schools in Osaka one session a month is given up to a meeting of the Junior Auxiliary. Missionary hymns are sung, there is an address, the children are kept informed about the work, and they make a monthly offering for it. Just before the annual meeting of the Auxiliary, they vote how much they will give to the Formosa Mission and how much to the United Offering in America. Sometimes they send a delegate to the annual meeting. There are at least nineteen Sunday-schools in the Kyoto District which contribute to missions through the annual meeting of the Woman's Auxiliary, and there seem to be a few others which send a contribution directly to the headquarters of the Japanese mission board.

There are large Sunday-schools in some of our stations, composed almost entirely of children from non-Christian families. In those it is not yet prudent to try to get any contribution for any purpose from the children, lest their parents should not allow them to attend and the children lose their chance to hear about the true God and our Saviour. But the number of Sunday-schools making contributions as Junior Auxiliaries is gradually increasing, and we feel encouraged. The subject of training the children to pray and work for missions was made prominent this year, both at our annual meeting and at the central committee conference in Tokyo.

# A TRIENNIAL IN JAPAN

By C. Gertrude Heywood

ON May second and third was held at Saint Margaret's, Tokyo, the fourth triennial meeting of delegates from the Woman's Auxiliaries in six of the seven dioceses of the *Nippon Sei Ko Kwai*. There were three representatives from North Tokyo, South Tokyo, Central Japan, Kyoto, Osaka and Kyushu each. On the morning of May second the eighteen delegates attended the Communion Service of the *Nippon Sei Ko Kwai* synod, which held its triennial convention in Tsukiji, Tokyo, from the second to the fifth. On the afternoon of May second and the morning of May third, the Woman's Auxiliary delegates held their business meetings, followed in the afternoon with a general missionary meeting and social tea.

I wish to tell you especially about the business accomplished. Although meetings of delegates have been held three times before, no real organization had been made, and the only definite missionary work done together was a small gift to the church in Formosa and sending a woman to Formosa to visit the women of the missions there and report to the Auxiliaries in Japan. The first business this time was to define our organization. The name chosen is "The Central Woman's Auxiliary of the Holy Church of Japan" and our purpose is defined as being "to unite the Auxiliaries of the different dioceses and to carry on united work." Each diocesan Auxiliary is carrying on its own work and will continue to do so, and, as a matter of fact, the Woman's Auxiliaries of these six districts each year pay practically half of the apportionments of their districts to the support of the *Nippon Sei Ko Kwai* Board of Missions. In addition to that, we now propose to undertake

such work as one district alone cannot do.

As our first step at this meeting, the different Auxiliaries voted to send a woman missionary to Formosa and pledged themselves to her support. The different Auxiliaries pledged different amounts according to their ability, and over half of the amount was pledged from the two American districts of North Tokyo and Kyoto. These two districts were the first to have Auxiliaries, and as yet are the strongest in numbers; but four of the other districts have organized them, and we are hoping that Hokkaido, the only district not yet joining in our Central Auxiliary, will feel strong enough to become one of us three years from now. The sending of one woman missionary to Formosa must seem a very small thing to the Auxiliary with its two hundred workers over all the world. But we are rejoicing that we have accomplished this definite step in united work, and that the first woman missionary from *Nippon Sei Ko Kwai* to Formosa is to be sent by the women of the Auxiliaries in Japan proper.

I am sure that the Auxiliaries at home will rejoice with us, and will be glad to remember that the first Auxiliary in Japan was organized in North Tokyo through the efforts of Mrs. Twing, Mrs. McKim and Mrs. Komiya.

The Porto Rico branch of the Woman's Auxiliary at its annual meeting pledged financial support to an enterprise just undertaken by the convocation, namely, the publication of a Church paper in Spanish. This will be the means of propagation for the Auxiliary, and a committee is to begin the translation of some of the Auxiliary leaflets.

## THE MAY PILGRIMAGE

THE month of May carries our Pilgrimage through seven of the twelve dioceses of the Province of the Mid-West.

In their joint letter commending its observance, the bishops of Southern Ohio say: "No service of the Woman's Auxiliary is greater than its constant recall of all of us to the duty, privilege and power of prayer in our work for God. It calls us again. Let us hear."

Committees on publicity, attendance and literature were formed.

Certain petitions for diocesan needs were added to the Board's litany for missions, and a quiet day for each convocation was added to the day of the diocesan corporate Communion and continuous intercession. Study classes on Fosdick's *Meaning of Prayer* and silent meetings, as portrayed in *The Fellowship of Silence*, were suggested. Of the day of intercession we are told: "It gave joy to every one. It was entered into so earnestly and willingly, and most of the women stayed over the time assigned them, so that we are going to have every year that day repeated. Even our parishes in small places undertook it and were so happy over the results."

In Ohio one hundred and fifty women met at the cathedral for the Holy Communion and their bishop's quiet hour, and the dean prepared a litany with a special prayer for each of the subjects of our Pilgrimage intercessions. "It was a blessed thing that was planned for us," the president of the branch writes.

The letter from the bishop of Michigan to his clergy called their careful attention to our Pilgrimage plan. He said: . . . "The 'Pilgrimage' is by no means intended to be confined to the Auxiliary. Its faithful and devout members were naturally the first to

catch the spirit and respond to the appeal of the movement. But the call ought to come to all organizations, both of men and women and boys and girls throughout the Church, as well as to all individual Churchmen and women."

Bishop Williams' suggestions included a service of intercession in the Sunday-schools and the holding of cottage meetings. The annual service of the Girls' Friendly Society was held on Friday, and on Saturday the Woman's Auxiliary and the Girls' Friendly Society had a joint corporate Communion.

The president of the branch writes: "Every church and mission held special services on the opening Sunday, and the Sunday-schools all had prayers and addresses. The Rogation Days and Ascension Day came in our week, which added greatly to the significance of the services held. So many young people came to these pilgrimages of prayer in all the churches, and in a spirit of religious devotion. The services were a source of deep spiritual benefit throughout the entire diocese."

As this story of Michigan's week was being told there came a letter from Miss Bull, of Osaka, a part of whose salary has been paid by the Michigan Branch for many years. She writes: "This year the Michigan week of the Pilgrimage of Prayer began, with me in bed with a severe attack of sciatica, but in three days I was cured. I remembered especially the branch in Jackson, one member of which told me when I visited them that she had prayed for me daily for more than twenty-five years. It was a great comfort to think that doubtless the Auxiliary would remember their missionary in their intercessions."

Without a bishop to turn to in the diocese of Marquette, the Auxiliary

diocesan worker, as she visited guilds in small parishes and missions, told of the Pilgrimage and asked the members to make their guild meeting in that praying week a meeting for prayer. This worker writes: "We have so many vacant places it was impossible for many to make a corporate Communion. Bishop McCormick was with us at our convention, and I asked him to speak about the Pilgrimage in his address. He did more than that; he made a short address on the subject before he began his sermon. We here in the city of Marquette did the best we could. Some seventy-five attended the corporate Communion at 7.30 a. m. Our rector could not be with us during the week, but we held a meeting each afternoon, conducted by a member of the Auxiliary, each day a different person. On the last day our parish president conducted a quiet hour, consisting of spoken and silent prayer on the subjects mentioned in the leaflet, with hymns and readings from the Bible. It was very nice, and was the best we could do. I am about to start for the copper country, and I shall tell the women about the Pilgrimage and ask them to follow it on its way, so they may be prepared to join in the grand Communion in November.

In Fond du Lac, Bishop Weller promised any and everything he could do towards the observance of their week and their having a daily celebration in many parishes gave large opportunities for intercessions.

A special service approved by the bishop was set forth for use in the diocese of Milwaukee, and in preparation a priest of the diocese wrote a paper for the Auxiliary on *How to Have a Quiet Day*. After the week had passed the president of the branch wrote: "The way in which the Pilgrimage helped us *most* was having the prayers and Pilgrimage kept in places where as yet there is no Auxiliary. The clergy of these places wrote

it had been a great benefit in bringing the people who thought only of their own needs a sense of the larger work, and of being in touch with the whole diocese. In rural neighborhoods the services began in one place, other missions coming to that, then went to the next, and so on, until by Saturday as many as nine missions had met together at the various places. Indeed, I feel that although in the larger parishes the Pilgrimage may have been kept with more dignity, the Auxiliary women pledging themselves to hours so that the prayers were incessant, in the country it was an uplifting rarely experienced. For the 'shut-ins' it was a joy to 'belong', and feel contented that the prayers meant as much to them as to others."

#### A PRAYER

(From Ohio)

Let us pray—

That our enterprises of study and gifts and prayer may all be blessed through the outpouring of the Spirit.

Give us, O God the Holy Ghost, in our studies and in our prayers, those gifts which come from Thee alone—the gifts of wisdom and understanding, the gifts of knowledge and counsel, the gifts of ghostly strength and true godliness and holy fear. Thou the Anointing Spirit art—anoint us with Thy fulness now and ever, Who, with the Father, and the Son, art one God, world without end.  
*Amen.*

#### IN AUGUST

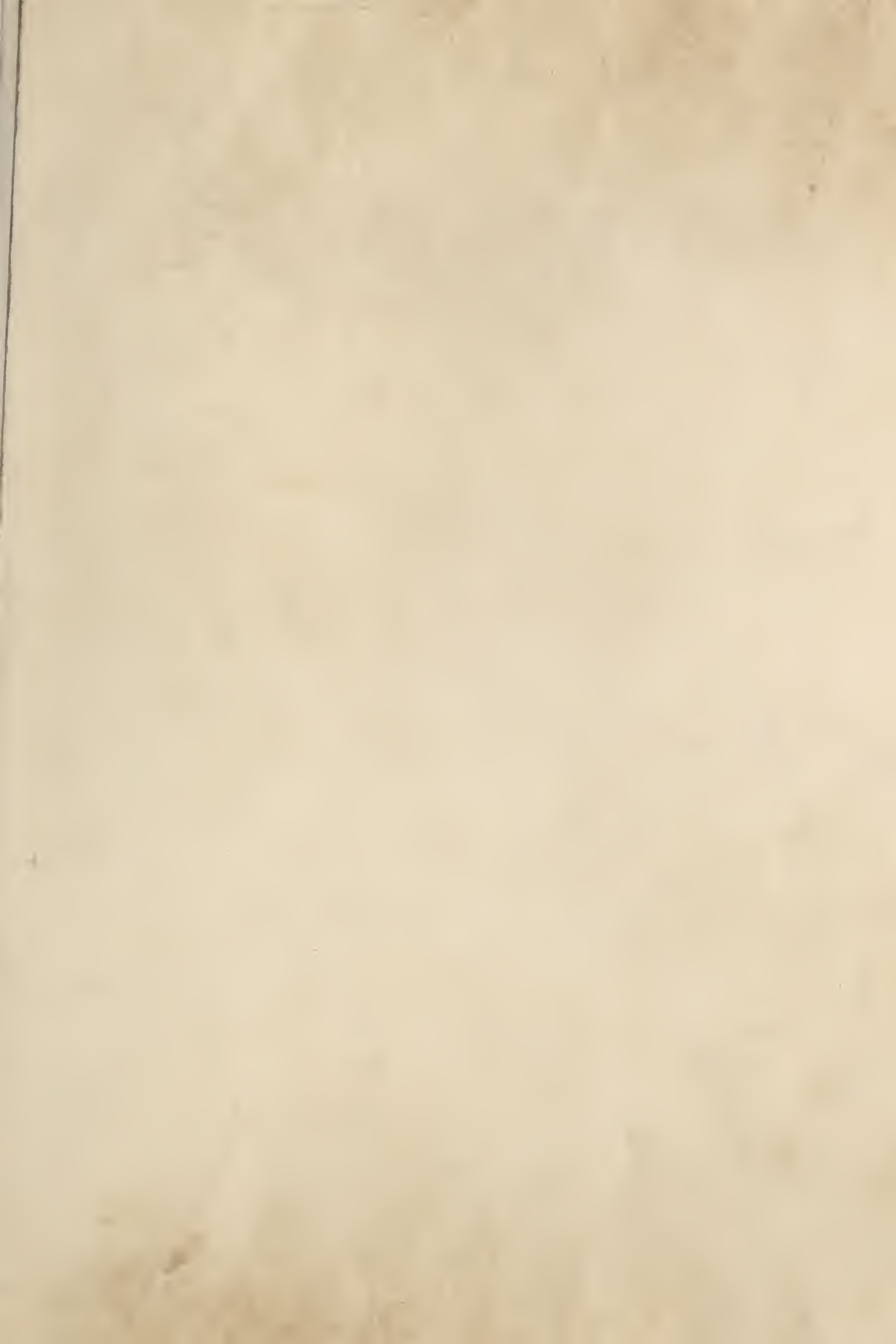
August 5-11.—West Missouri and Missouri.

August 12-18.—Arkansas, Eastern Oklahoma and Oklahoma.

August 19-25.—Dallas and Texas.

August 26-September 1—West Texas, North Texas and New Mexico.

*Let us pray for these dioceses and missionary districts during their weeks of prayer.*



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